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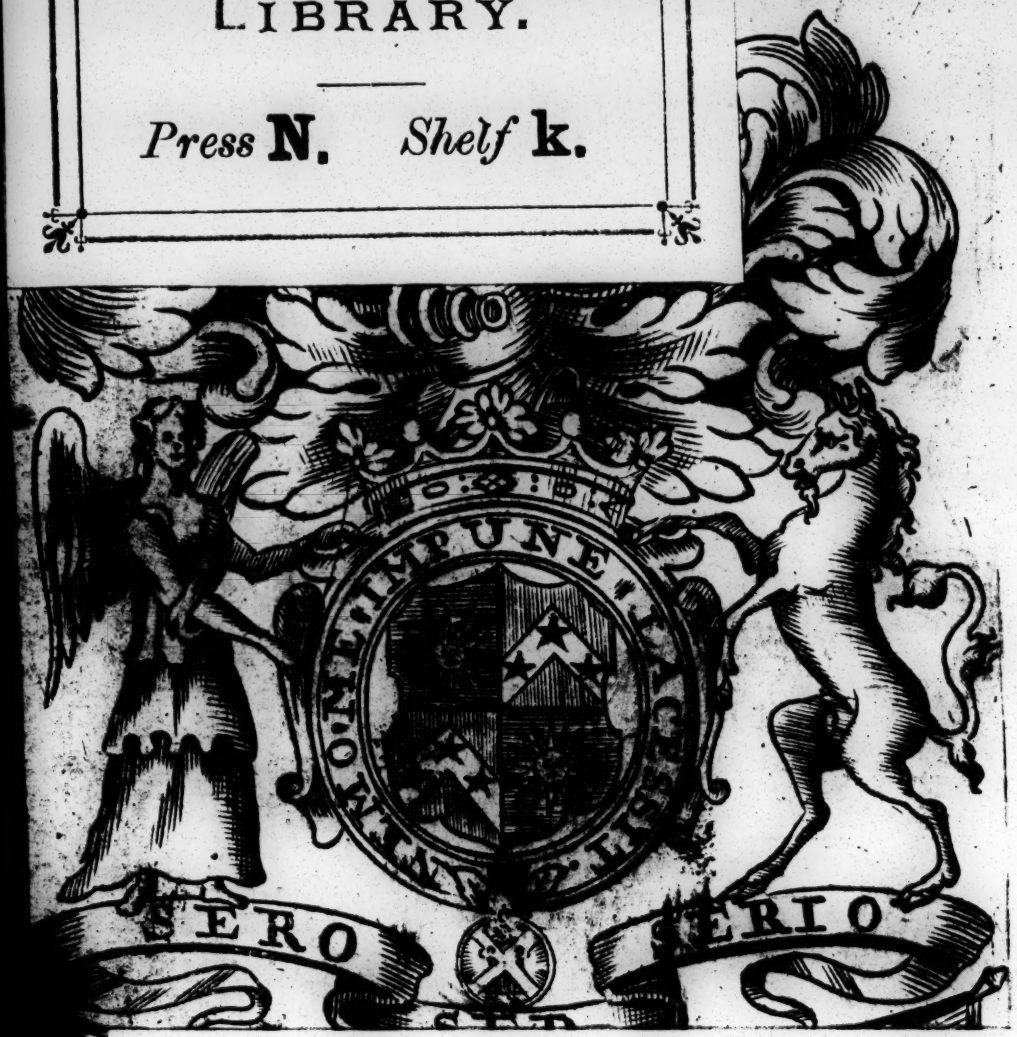

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The Fearful RELATIONS OF F: Spira, ANNO 1548.

And of the SECOND SPIRA, Anno 1692. In Two Parts.

EDINBURGH,
Printed by *George Mosman*, and are to be sold at his Shop in the *Tarliament Close*. MDCXCIII.

Jean Jedbrugh
Ockr 3 1695

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THE PREFACE.

FOr truth of this Hiſtory enſuing, beſides Circumſtances of place, perſon, time, occaſion, ſo exactly obſerved; I refer my ſelf to the Relation of thoſe Godly Men, who in ſeveral Languages have manifeſted to the World the ſeveral paſſages thereof. And although I am not ignorant, that at the firſt they were not only not credited, but alſo diſcredited and ſlandered, by ſuch as found them to be a Blur to the *Roman* Profeſſion; yet they loſt not their luſtre thereby: But (being acquitted by many Compurgators of ſeveral Nations, and ſome of the *Romiſh* Religion, being all of them Spectators of this Tragedy) it occaſioned not only a farther Manifeſtation and Confirmation of the Truth, but alſo a large and more frequent Confluence to ſee that

which they had formerly only heard of. This partly appeareth out of the ſucceeding ſtory, but more fully out of an Apology written by *Vergerius* Biſhop of *Juſtinople*, who was accuſed for diſperſing the fame of this example to the ſtain of *Popery*: In which Apology to *N. Rotan*, *Suffragan* of *Padua*, is ſhortly and plainly declared, what was ſaid, what was done, and who were preſent. If that it be demanded, what moved me to compile this Treatiſe? *Spira*, tell them, that it ſhould teach Fear and Reverence: And indeed among all theſe that come to ſee him, few or none returns unſhaken, *Vergerius* in his firſt Epiſtle ſaith, *I would fain go ſee him again, but I exceedingly fear and tremble*: And in his Apology ſaith, *It is ſuch a rare example, as I would willingly go to the fartheſt parts of the World to hear or ſee the like*. The Lady *Jane* to her Fathers Chaplain (that had fallen into *Spira*'s ſin) ſaith, *Remember the lamentable eſtate of* Spira, I acknowledge that there hath been formerly a Book publiſhed in our Mother Tongue, concerning this ſubject; but (as far as I can learn, for I could never yet obtain any of them) it was nothing ſo large and various

ous

ous as this preſent Treatiſe: And as I have heard, a Tranſlation of only one of the Tractates from whence I have gathered this preſent Diſcourſe in part. Concerning my Care and Fidelity in this buſineſs, it is ſuch, as I may truly ſay (without changing of colour) that there is not one Sentence of all this Work attributed unto the perſon of *Spira*, but it hath its warrant either from the Epiſtles of *Vergerius* and *Gribaldus*, Profeſſors of the Law at *Padua*, or from the Diſcourſes of *Henry Scrimſeour* a *Scottiſh* man, *Sigiſmond Gelons* a *Tranſilvanian*, and *Matth. Bocka* a Divine of *Baſil*: Neither have I taken any other liberty, than, as a Relation, to weave the foreſaid Diſcourſes one with another: So as thoſe which under ſeveral Writers were before counted ſeveral, are now (by my endeavours) reduced into one intire Hiſtory connexed by due ſucceſſion of time and occaſion, as punctually as could be aimed at, by the circumſtances noted in the Writings of thoſe Holy and Learned Men before Named.

N. B.

TO THE Author and Reader OF THIS HISTORY

SOme scattered parcels of this Story lay
in foraign Papers; which hadst not found (a way
This to collect, had { *been obvious pray,*
never seen the day.

Reader, wouldst see how sining against the light
Will quench and leave the Soul in a sad night
Of discontent? Come hither, Reader, then, look
And learn light-quenching Sins to fear, (here

Reader, wouldst see the comfort-breathing Sp'rit
The grieve, what curseless grief it doth demerit
Come hither then, look here.

Here see a Soul that's all despair! A man
All Hell, a Spirit all one wound! who can
a wounded Spirit bear?

Ren

To the Author and Reader.

Reader Wouldſt ſee (what maiſt thou never feel)
Deſpairs, Racks, Tortures, whips of burning ſteel
Come then, look here.

Behold this man, this furnace, in whoſe heart
Sin hath created Hells. Oh! in each part
What flames appear?
His thoughts all ſtings, words ſwords, brimſtone his breath,
His ſight flames, wiſhes Curſes, life a death:
A thouſand deaths live in him, he not dead;
A breathing courſe in living ſcalding lead:
And yet he lives our Monument, to tell
How black are quenched lights;
Quencht joyes are double frights,
Black dayes are double nights;
Heaven taſted, loſt, a double Hell.

I have call'd thee Reader, pray ſo be.
Read this, that others read not Thee.

Legas Hiſtoriam,
Ne fias Hiſtoria.

M. N.

Extraordinary Examples of divine Juſtice God never intended for a nine dayes wonder, elſe would he, when he examplified *Lot*'s Wife, have turned her into a ſtatue of melting Snow, not of laſting Salt; which ſtood as *Joſephus* tells us, till his Age, after the deſtruction of *Jeruſalem*; and as ſome Travellers report, till at this day, *Ut quoddam hominibus præſtaret condimentum; quo ſapiant unde illud caveatur exemplum*, Aug. de. civit. Dei, lib. 16. Cap. 30. for a ſeaſon againſt Corruption, a preſervative againſt Apoſtacy. This Tragedy, when freſh and new was the converſion and confirmation of ſundry Worthies: *Vergerius*, a daily ſpectator thereof, forſaking a Rich Biſhoprick of *Juſtinopolis*, and tents of *Antichriſt*, went to *Baſil*, and died a worthy Proteſtant: Many Nations had Eye witneſſes of their own Students, then is the Univerſity of *Padua*, who penned the Story, the Copies whereof are frequently revived; our Engliſh ones were very defective,

fective, and now worn out of Shops and hands: Sundry Manuscrips of this abroad imperfect; which moved me to compare this Labour of a worthy Gentleman (who faithfully translated it out of *Italian*, *French* and *Dutch* Letters) with the Latine of *Cælius Secundus*, *Curio*, *Matthæus Gribauldus*, Professors of the Civil Law in *Padua*, *Sigismund Gelons*, *a Transilvanian*, *Henricus Scotus*, all daily Visitors of *Spira*, and find it accord with them. Touching *Spira*'s person, I find most learned Writters do incline to the right and hopeful hand; moved by his sweet, humble and charitable speeches some few desperat ones excepted, that fell from him in some little Agonies, which kept him fasting and watching about six Months space, eating nothing but what was forced down his Throat. The sum of *Calvin* and *Borthaus** their Counsels is, that all learn to take heed of Back-sliding: which Gods Soul abhores, and not to dally with Conscience, and Hell on Earth, if justly incensed; more to be feared than the Spanish Inquisition, or all the Strapa-

*Who write largely of the Use of this Pattern.

does

does and Torments in the World; and to take heed of *Spira*'s principal Errors: Which were to dispute with Satan over busily in time of Weakness, especially to reason, and conclude from present Sense, to GODS past Reprobation and future Damnation: Both which is hard, if possible, for any man to detetmine in his own, much more in others cases. So commending thee to His Grace who is able to establish thee to the end, I, bid thee fare-well, and hope well while the space of Grace lasteth, *Dum Spira Spera* So mayest thou take good and no hurt, by the reading of this terrible Example.

A Relation of the Fearful Estate of *Francis Spira.*

IN the year, 1548. when the Glorious Sun of the Gospel was but newly risen in *Europe*, in the dayes of the reign of *Edward* the sixth of that name. King of *England*; in the Territory, and under the Jurisdiction of the City of *Venice*, being the very border of *Italy*, in the Town of *Cittadella*, lived one *Francis Spira*, a Civil Lawyer an Advocat of great rank and esteem, being of known learning and Eloquence, of great Experience, of Carriage circumspect and severe, his speech Grave and Composed, his countenance sharp and austere, every way befitting that Authority whereunto he was advanced; endowed with outward Blessings of Wife and eleven Children, and wealth in abundance. What his worst parts were,

were, I have no other warrand than his own Words; which (if not tainted over much with the bitterneſs of a deſperate mind, and bearing a Countenance rather of paſſion, than of ſober Confeſſion) may ſeem to add a period to all farther Commendations.

'I was (ſaid he) exceſſive covetous of Money, and accordingly I applyed my ſelf to 'get by injuſtice, corrupting Juſtice by Deceit, inventing tricks to declude Juſtice, 'good cauſes I either defended deceitfully, 'or ſold them to the adverſary perfidiouſly, 'ill cauſes I maintained withall my might; I 'wittingly oppoſed the known truth, and 'the truſt commited unto me, I either betrayed or perverted.

Thus having worn out fourty four years or thereabouts, and the news of the new, or rather newly revived Opinions of *Luther* coming into thoſe parts, repreſented an object of Novelty unto him: Who being as deſirous to know, as he was famous for knowledge, ſuffered not theſe wondering Opinions to paſs unexamined: But ſearching into the Scriptures, and into all Books of Controverſie that he could get both

both old and new, and finding more than fame or Opinion, he began to taſte their nature ſo well, as he entertains, loves and owns them at length, and with ſuch zeal, as he became a Profeſſour; yea a Teacher of them, firſt to his Wife, Children and Family, and after to his Friends and familiar Acquaintance, and in compariſon, ſeemed to neglect all other Affaires; intending ever to preſs this main point, that [We muſt wholly and only depend on the free and unchangeable love of God in the death of Chriſt, as the only ſure way to Salvation] And this was the Sum of all his Diſcourſe, and this continued for the ſpace of ſix years, or thereabouts, even ſo long as this fire could keep it ſelf within privat walls, but at length it brake forth into publick meetings, ſo as the whole Province of *Padua* dawned by the luſtre thereof. The Clergy finding the Trade of their pardons to decay, and their *Purgatory* to wax cold, began to beſtir themſelves, Gloſſing their Actions, firſt, with calumnious aſperſions upon the whole Profeſſion, than more plainly ſtricking at *Spira* with grievous Accuſations: and to effect their purpoſe, ſome pro-

promiſe labour, others favour, ſome advice, others maintainance; all join to divide either his Soul from his Body, or both from God.

Now was *John Caſa* the Popes Legate reſident at *Venice*, being by birth a Florentine, and one that wanted neither malice againſt thoſe of this way, nor craftineſs to effect his malicious purpoſes. To him thoſe men repair with out-cryes againſt *Spira*, that he was the man that condemned the received rights of the Church, deluded the Eccleſiaſtical power, and ſcandalized the policy thereof; one of no mean rank, being a man of account and Authority, and thereunto learned in the Scriptures, elegant in ſpeech, and in one word, a dangerous *Lutheran*; having alſo many Diſciples, and therefore not to be deſpiſed.

At this began the *Legate* to caſt his eyes on the terrible alteration that lately had happened in *Germany*, where, by the means of one only *Luther*, the Romiſh Religion had ſuffered ſuch a blow, as that it could neither be cured by diſſimulation, nor defended by power; but the Clergy muſt either mend their manners, or loſe their

Dig-

Dignities: On the other side when he saw how propense the common people inhabiting in the bordering Country of *Italy*, were to entertain those new Opinions, he now thought it no time to dispute or perswade, but with speed repairs to the Senate, and procures Authority from them to send to *Spira*.

Spira by this time had considered with himself of the nature of his courage, how evident and notorious it was, and therefore subject to be envyed by such as neither liked his Person nor Religion: He perceived that his Opinions were neither retired, nor speculative, but such as aimed at the overthrow of the Romish faction, and a change of policy; and that his enemies wanted neither power nor occasion to call him to an account in publick: when he must either *Apostatize*, and shamefully give his former life, yea, his own Conscience the lie, or endure the utmost malice of his deadly enemies; or forsake his Wife, Children, Friends, Goods, Authority, yea, his dear Countrey, and betake himself to a foraign People, there to endure a thousand Miseries, that do continually wait upon a

voluntary exile. Being thus diſtracted and toſſed in the reſtleſs waves of doubt, without guide to truſt to, or haven to flee to for ſuccour; on the ſudden God's Spirit aſſiſting, he felt a calm and began to diſcourſe with himſelf in this manner.

'Why wandereſt thou thus in uncertain-'ties, unhappy man? Caſt away fear, put on 'thy Shield, the Shield of Faith: Where is 'thy wonted Courage, thy Goodneſs, thy 'Conſtancy? Remember Chriſts Glory lies at 'the Stake: Suffer thou without Fear, and He 'will defend thee; He will tell thee what 'thou ſhalt Anſwer, He can beat down 'all danger, bring thee out of Priſon, raiſe 'thee from the Dead. Conſider *Peter* in a 'Dungeon, the Martyrs in the fire; if thou 'makeſt a good Confeſſion, thou mayeſt in-'deed go to Priſon or Death, but an eternal 'reward in the Heaven remains for thee. 'What haſt thou in this World comparable 'to Eternal Life, to Everlaſting Happineſs? 'If thou doeſt otherwayes, think of the 'Scandal, (common people live by example, 'thinking what ever is done, is well done) 'fear the loſs of peace and joy, fear Hell, 'Death, and Eternal Wrath; Or if thy fleſh

'be

'be ſo ſtrong as to cauſe thee to doubt of 'the iſſue, fly thy Country, get thee away, 'though never ſo far, rather than deny the 'Lord of Life.

Now was Spira in reaſonable quiet, being reſolved to yeeld to theſe weighty Reaſons, yet holding it Wildom to examine all things he conſults alſo with fleſh and blood: Thus the battel doth renew, and the fleſh begins in this manner:

'Be well adviſed, fond man, conſider 'reaſon on both ſides, and then judge: How canſt thou thus over-ween thine own ſuf-'ficiency, as thou neither regardeſt the ex-'amples of thy Progenitors, nor the Judge-'ment of the whole Church? Doſt thou not 'conſider what miſery this thy raſhneſs 'will bring thee into, Thou ſhalt loſe 'thy ſubſtance gotten with ſo much care 'and Travel; thou ſhalt undergo the moſt 'exquiſite Torments that malice it ſelf can 'deviſe; thou ſhall be counted an Heretick 'to all, and to cloſe up all thou ſhalt die 'ſhamefully. 'What thinkeſt thou of the 'loathſome ſtinking Dungeon, the bloudy 'axe, the burning fagot, are they delight-'ful? be wiſe at length, keep thy life and

'honour; thou mayeſt live to do much 'good to good men, as God commands 'thee; thou mayeſt be an ornament to thy 'Country: and put the caſe thy Countries 'loſs would be of ſmall eſteem with thee, 'wilt thou bring thy Friends alſo into 'danger? Thou haſt begotten Children, 'wilt thou now cut their Throats, and in-'humanely Butcher them, which may in 'time bring honour to their Country, Glo-'ry to God, help and furtherance to his 'Church? Go to the Legate, weak man, 'freely confeſs thy fault, and help all theſe 'Miſeries.

Thus did the cares of this World, and the deceitfulneſs of Riches, choak the good ſeed that was formerly ſown: So as fearing, he faints, and yeelds unto the allurements of this preſent World; and being thus blinded, he goes to the Legate at *Venice*, and ſalutes him with this News: 'Having for theſe diverſe years entertain-'ed an Opinion concerning ſome Articles 'of Faith, contrary to the Orthodox and re-'ceived Judgement of the Church; and 'uttered many things againſt the Autho-'rity of the Church of *Rome*, and univer-

'ſal

'ſal Biſhop; I humbly acknowledge my 'fault and errour, and my folly in miſlead-'ing others: I therefore yeeld my ſelf in 'all obedience to the Supreme Biſhop, 'into the Boſome of the Church of *Rome*; 'never to depart again from the Traditi-'ons and Decrees of the holy See. I am 'heartily ſorry for what is paſt, and I 'humbly beg pardon for ſo great an offence

The Legat perceiving *Spira* to faint, he purſues him to the outmoſt; he cauſeth a recitation of all the Errours to be drawn in Writing, together with his confeſſion annexed to it, and commands *Spira* to ſubſcribe his name there, which accordingly he did: then the Legat commands him to return to his own Town, and there to declare this Confeſſion of his, and to acknowledge the whole Doctrine of the Church of *Rome* to be holy and true, and to abjure the Opinions of *Luther*, and other ſuch Teachers as falſe and heretical. [Man knows the Beginning of Sin, but who bounds the iſſue thereof] *Spira* having once loſt footing, goes down amain, he cannot ſtay nor gain-ſay the Legat; but promiſeth to accompliſh his whole will and plea-

ſure: He ſoon addreſſes himſelf for his journey: and being onward in the way, he thinks himſelf of the large ſpoils he had brought away from the Conflict with the Legat; what glorious Teſtimony he had given of his great Faith, and conſtancy in Chriſt's Cauſe: And to be plain, how impiouſly he had denied Chriſt and his Goſpel at *Venice*, and what he promiſed to do farther in his own Country: And thus partly with fear, and partly with ſhame, being confounded he thought he heard a voice ſpeaking unto him, in this manner.

'*Spira*, What doſt thou here? whither 'goeſt thou? haſt thou, unhappy man, 'given thy hand-writting to the Legat at '*Venice*? yet ſee thou do not ſell it in thy 'own Country? Doſt thou indeed think 'Eternal Life ſo mean, as that thou pre-'fereſt the preſent life before it? Doſt 'thou well in prefering Wife and Children 'before Chriſt? Is the windy applauſe of 'the people better indeed than the Glory 'of God, and the poſſeſſion of this Worlds 'good more dear to thee than the Salvati-'on of thine own Soul? Is the ſmall uſe 'of a moment of time more deſirable than

'Eter-

'Eternal Wrath is dreadful? Think with
'thy ſelf what Chriſt endured for thy ſake;
'is it not equal thou ſhouldeſt ſuffer ſome-
'what for him? Remember, man, that the
'ſufferings of this preſent life are not com-
'parable to the glory that ſhall be revealed.
'If thou ſuffereſt with him, thou ſhalt alſo
'reign with him: Thou canſt not anſwer
'for what thou haſt already done; never-
'theleſs, the gate of mercy is not quite ſhut,
'take heed that thou heapeſt not ſin upon
'ſin, leſt thou repent when it will be too
'late.

Now was *Spira* in a wilderneſs of doubt, not knowing which way to turn him, nor what to do, yet being arrived in his own Country, and amongſt his Friends, (with ſhame enough) he relateth what he had done, and what he had farther promiſed to do, and how the terrour of God on the one ſide, and the terrour of this World on the other ſide did continually rack him; and therefore he deſired of them advice in this ſo doubtful a caſe: His Friends upon ſmall deliberation anſwered, That it was requiſite he ſhould take heed that he did not in any wiſe betray his Wife and Children, and

all

all his Friends into danger, seing, that h
so small a matter as the reciting of a litt
Schedule, which might be done in less spac
then half an hour, he might both free him
self from present danger, and preserve many
that depend upon him; adding moreover
that he could get no credit in relenting
from that which he had already in greatest
part performed before the Legate at *Venice*
and in the perfect accomplishing thereof
little or no discredit could arise more than
what by the former action he had already
sustained: On the other side, if he did not
perform his promise made to the Legat, he
could neither discharge himself of the
shame which he had already incurr'd, nor a-
void far more heavy and insupportable in-
juries, than probably he should have indur-
ed, if he had persisted obstinatly in his
former Opinions.

This was the last blow of the battel, and
Spira utterly overcome, goes to the *Prator*,
and profers to perform his promise made
to the Legat, who in the mean time had
taken order to have all things ready, and
had sent the instrument of abjuration sign-
ed by *Spira*, to the *Prator*, by the hands of a

cer-

certain Prieſt. All that night the miſerable man wore out with reſtleſs cares, without any minute of reſt; the next morning being come, he gets up, and being ready, he deſperately enters into the publick Congregation, where Maſs being finiſhed, in the preſence of Friends and Enemies, and of the whole Aſſembly; (being by eſtimation near two thouſand people) yea, and of Heaven it ſelf, he recites that infamous abjuration, word for word, as it was written: It being done, he was fined at thirty pieces of Gold, which he preſently pay'd, five whereof were given to the Prieſt that brought the abjuration, the other twenty five were imployed towards the making of a *Shrine* to put the *Euchariſt* in; then was he ſent home, reſtored to his Dignities, Goods, Wife and Children: No ſooner was he departed, but he thought he heard a direful voice ſaying unto him, 'Thou wicked 'wretch, thou haſt denied me, thou haſt 'renounced the Covenant of thy Obedi-'ence, thou haſt broken thy vow; hence 'Apoſtate, bear with thee the Sentence of 'thy Eternall Damnation. He trembling and quaking in Body and Mind, fell down in a ſwoon:

ſwoon: Relief was at hand for the Bod
but from that time forward he neve
found any peace or eaſe of Mind; but con
tinuing in unceſſant torments, he profeſſe
that he was captivated under the revengin
hand of the great God: That he hear
continually that fearful Sentence of Chriſt
that Juſt Judge, that he knew he was ut
terly undone, that he could neither hope fo
Grace, nor Chriſts interceſſion with Go
the Father in his behalf. Thus was his faul
ever heavy on his Heart, and ever hi
Judgement before his Eyes.

Now began his Friends ſome of them
to Repent too late of their raſh Counſel
others not looking ſo high as the Judge
ment of God, laid all the blame upon hi
melancholick conſtitution; that overſha
dowing his Judgement, wrought in him
a kind of Madneſs. Every one cenſure
as his fancy led him: yet for remedy, al
agreed in this, to uſe both the wholeſom
help of Phyſicians, and the Pious advice
Divines; and therefore thought it meet
convey him to *Padua*, an Univerſity of not
where plenty of all manner of means w
to be had. This they accordingly did bo

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with his Wife, Children and whole Family: others alſo of his Friends accompanying him: and being arrived at the houſe of *James Ardin*, in Saint *Leonards* Pariſh, they ſent for three Phyſicians of moſt note, who upon due obſervation of the effects, and of other Symptoms of his diſeaſe, and ſome privat conference one with another they amongſt themſelves, returned their verdict in this manner, *viz.* That they could not diſcern that his Body was afflicted with any danger or diſtemper originally from it ſelf, by reaſon of the overruling of any humour, but that this Malady of his did ariſe from ſome grief, or paſſion of his mind, which being over-burdened, did ſo oppreſs the Spirits, as they, wanting free paſſage, ſtirred up many ill humours, whereof the Body of man is full and theſe aſcending up into the brain, troubled the fancy, ſhadowed the Seat of Judgement, and ſo corrupted it: this was the ſtate of his Diſeaſe, and that outward part that was viſible to the eye of nature, this they endeavoured to reform by purgation, either to conſume or at leaſt to divert the courſe of theſe Humours from the brain:

But

But all the skill effected nothing; whic
Spira noticing, ſaid: 'Alace, poor me
'how far wide are you? Do you think th
this Diſeaſe is to be cured by potions? Be
'lieve me there muſt be another manne
'of medicine, it is neither Plaiſters no
'Drugs that can help a fainting Soul, ca
'down with ſenſe of ſin, and the wrath o
'God; it's only Chriſt that muſt be th
'Phyſician, and the Goſpel the ſole Ant
'dote.

The Phyſicians eaſily believed him afte
they had underſtood the whole truth o
the matter, and therefore they wiſhed him
to ſeek ſome ſpiritual comfort. By thi
time the fame of this man was ſpred ove
all *Padua*, and the neighbour Countrey;
partly, for that he was a man of eſteem;
partly becauſe as the Diſeaſe, ſo the oc
caſion, was ſpecially remarkable: for thi
was not done in a corner, ſo as daily there
came multitudes of all ſorts to ſee him;
ſome out of curioſity, only to ſee and di
courſe; ſome out of Pious deſire, to tr
all means that might reduce him to com
fort again; or, at leſt, to benefite them
ſelves by ſuch a ſpectacle of miſery an

of the justice of God. Amongst these *Paulus Vergerius* Bishop of *Justinopolis*, and *Mathæus Gribauldus*, deserve especially to be named as the must principal Labourers for this mans comfort. They find him now about fifty years of age, neither affected with the dotage of old age, nor with the unconstant head strong passion of youth; but in the strength of his experience and Judgement: in a burning heat, calling excessively for Drink; yet his understanding active quick of apprehension, witty in discourse above his ordinary manner, and judiciously opposite: His Friends laboured him by all fair means, to receive some nourishment, which he obstinatly gain-saying, they forcibly infused some liquid sustenance into his mouth; most of which he spit out again, exceedingly chaffing, and in this fretting mood of his, said, 'As it's true [that all things work 'for the best to those that love God] so to 'the wicked all are contrary; for, where-'as a plentiful off-spring is the blessing of 'God, and his reward, being a stay to the 'weak estate of their aged Parents, to me 'they are a cause of bitterness and vexati-

'on: they do ſtrive to make me tire ou
'this Miſery; I would fain be at an end
'I deſerve not this dealing at their hands
'Oh! that I were gone from hence, tha
'ſome body would let out his weary Soul

His Friends ſaluted him, and asked him, what he conceived to be the cauſe of his Diſeaſe? Forth-with he brake out into a lamentable Diſcourſe of the paſſages formerly related, and that with ſuch paſſionat elocution, that he cauſed many to weep, and moſt to tremble. They contrarily, to comfort him, propounded many of Gods promiſes recorded in the Scripture. and many examples of Gods Mercy: My Sin (ſaid he) 'is greater than the 'Mercy of God. Nay, Anſwered they, the Mercy of God is above all Sin: God would have all men to be ſaved, It's true (quoth he) 'he would have all that he hath e-'lected to be ſaved; he would not have 'damned Reprobates to be ſaved; I am 'one of the number, I know it, for I will-'ingly and againſt my knowedge denied 'Chriſt; and I feel that he hardens, and 'not ſuffer me to hope.

After ſome ſilence, one asked him, Whether

ther he did not believe that Doctrine (to be true) for which he was accused before the Legat? He Answered; 'I did believe 'it when I denied it, but now I neither 'believe that, nor the Doctrine of the *Ro-* 'mam Church: I believe nothing, I have 'no Faith, no Trust, no Hope; I am a Re- 'probate like *Cain* or *Judas*, who casting 'away all hope of Mercy, fell into Despair 'and my Friends do me great wrong 'that they suffer me not to go to the 'place of unbelievers, as I justly deserve.

Here they began sharply to rebuke him requiring and charging him, that in any wise he did not violate the Mercy of God. To which he Answered; 'The 'Mercy of God is exceeding large, and 'extends to all the elect; but not to me 'or any like to me, who are sealed up to 'wrath: I tell you I deserve it, my own 'Conscience condemns me, what needeth 'any other Judge? Christ came (said they) to take away Sin, and calling for a Book they read unto him the passion of Christ; and comming to his nailing to the Cross, *Spira* said, 'This indeed is comfortable to 'such as are elected; but as for me wretch

'they are nothing but grief and Torment 'because I condemned them. Thus roaring for grief, and tossing himself up and down upon the Bed as he lay, he intreated them to read no more, As *Gribauldus* was coming to see him, *Vergerius* said to *Spira*. Dear Sir, here is Doctor *Gribauldus*, a Godly and faithful Friend of yours, come to see you. *He is welcome* (said he) *But he shall find me ill.* *Gribauldus* replied, Sir, this is but an illusion of the Devil who doth what he can to vex you; but turn you to God with your whole heart, and he is ready to shew you Mercy; the Lord you know, is full of mercy, it is he that hath said, that [as often as a Sinner Repents of his Sin, he will remember his Sin no more.] Consider this in the example of *Peter*, that was Christs familiar, and an Apostle, and yet denied him thrice with an Oath, and yet God was merciful unto him. Consider also the Thief that spent his whole life in wickedness, and for all that did not God graciously respect him in the last minut of his life? Is the Lords hand now shortned, that it cannot save? To this *Spira* Answered: 'If *Peter* grieved and

'Repent

'Repented, it was because Christ beheld 'him with a merciful eye: and in that he 'was pardoned, It was not because he 'wept, but because God was Gracious to 'him; but God respects not me, and there-'fore I am a Reprobate: I feel no comfort 'can enter into my heart, there's place 'there but only for Torments and vexings 'of Spirit: I tell you, my case is properly 'mine own, no man was ever in the like 'plight, and therefore my estate is fearful.

Then roaring out in the bitterness of his Spirit, said, *It's a fearful thing to fall in the Hands of the living God.* The violence of his passion and action sutable, did amaze many of the beholders; in so much as some of them said with a whispering voice, that he was possessed. He overhearing it, said, 'Do ye 'doubt it? I have a whole Legion of Devils 'that take up their dwelling within me, 'and possess me as their own, and justly 'too, for I have denied Christ.

Whether did you that willingly or not? (said they) 'That's nothing to the purpose (said *Spira*) 'Christ saith, *Whosoever denies 'me before men, him will I deny before my 'Father which is in Heaven*, Christ will

'not be denyed, no not in a word; and 'therefore it is enough tho' in heart I ne- 'ver denied him,

They obſerving his diſtemper to ariſe from the ſenſe and horrour of the pains of hell, asked him, Whether he thought there were worſe pains than what he endured for the preſent; he ſaid, 'That he knew there 'were far worſe pains than theſe that he 'then ſuffered; for the wicked ſhall riſe to 'their judgment, but they ſhall not ſtand in 'Judgment. This I tremble to think of; 'yet do I deſire nothing more, than that I 'might come to that place, where I may 'be ſure to feel the worſt, and to be freed 'from fear of worſe to come.

But you are to conſider (ſaid one) that theſe Opinions, for which you were accuſed before the Legate, were impious; and therefore you are not to think you denied Chriſt, but rather that you did confeſs him, acknowledging the infallible Truth of the Catholick Church.

'Truly (ſaid he) when I did deny thoſe 'Opinions, I did think them to be true, 'and yet I did deny them.

Go to (ſaid others) now then believe that they are true. 'Now

'Now I cannot, (ſaid he) God will not 'ſuffer me to believe them, nor truſt in his 'mercy. What would you have me do? 'I would fain attain to this power, but 'cannot, though I ſhould preſently be burnt 'for it.

But why do you (ſaid the other) eſteem this ſo grievous a ſin, when as the learned Legate conſtrained you to it? Which he ſurely would not have done, if your former Opinions had not been erroneous: No, good *Francis*, the Devil beſets thee, let not therefore the grievouſneſs of thy ſin (if any ſuch be) amaze thee.

'You ſay right *(replied he)* the Devil 'hath poſſeſt me, and God hath left me to 'his Power; for I find I can neither believe 'the Goſpel, nor truſt in God's mercy. I 'have ſinned againſt the Holy Ghoſt; and 'God by his immutable decree, hath bound 'me over to perpetual puniſhment, with-'out any hope of pardon. It's true, that the 'greatneſs of my ſin, or the multitude of 'them, cannot bind Gods mercy: All thoſe 'many ſins that in the former part of my life 'I have committed, then did not ſo much 'trouble me; for I truſted that God would

'not

'not lay them to my charge: But now,
'having ſinned againſt the Holy Ghoſt,
'God hath taken away from me all power
'of repentance, and now brings all my ſins
'to remembrance, and thus guilty of one,
'guilty of all And therefore it is no matter
'whether my ſins be great or ſmall, few or
'many; they be ſuch as Chriſts blood, nor
'Gods mercy belongs not to me: *God will*
'*have mercy on whom he will have mercy,*
'*and whom he will he hardneth*, Rom. 9. 18.
'This is it that gnaws my Heart, he hath
'hardned me, and I find that he daily more
'and more doth harden me, and therefore
'I am out of hope: I feel it, and therefore
'cannot but deſpair. I tell you, there was ne-
'ver ſuch a Monſter as I am, never was any
'man alive a ſpectacle of exceeding miſery.
'I knew that Juſtification is to be expected
'by Chriſt; and I denied and abjured it,
'to the end I might keep this frail life
'from adverſity, and my Children from
'poverty: And now behold how bitter
'this life is to me, and God only know
'what ſhall become of this my Family
'But ſurely no good is likely to betide it
'but rather daily worſe and worſe; an

'ſuc

'ſuch a ruine at length, as one ſtone, ſhall
'not be left upon another.

But why ſhould you (ſaid *Gribauldus*) conceit ſo deeply of your ſin, ſeing you cannot but know, that many have denied Chriſt, yet never fell into deſpair? *Well* (ſaid he) 'I can ſee no ground of comfort
'for ſuch, neither can warrand them from
'Gods revenging hand in wrath, though
'it pleaſeth God yet to ſuffer ſuch to be
'in peace: and beſides, there will a time
'of change come, and then they ſhall be
'throughly tried: and if it were not ſo,
'yet Gods is juſt in making me an ex-
'ample to others; and I cannot juſtly com-
'plain. There is no puniſhment ſo great
'but I have deſerved it, for this ſo heinous
'offence: I aſſure you it is no ſmall mat-
'ter to deny Chriſt; and yet it is more or-
'dinary than commonly men do conceive
'of. It is not a denial made before a Ma-
'giſtrate as it is with me: for as often as a
'Chriſtian doth diſſemble the known
'truth, as often he approves of falſe wor-
'ſhip, by preſenting himſelf at it: ſo often
'as he hath not things worthy of his call-
'or ſuch things as are unworthy of his
'call-

'calling, ſo often he denyes Chriſt; thus 'did I, and therefore am juſtly puniſhed 'for it. Your eſtate, quoth *Gribauldus*, is 'not ſo ſtrange as you make it. *Job* was 'ſo far gone, that he complained, God 'had ſet him as a mark againſt him: and '*David* that was a man after Gods own 'Heart, complained often, that God had 'forſaken him, and was become his Ene-'my; yet both received comfort again. 'Comfort your ſelf therefore, God will 'come at length, though he now ſeem far 'off.

O Brother (Anſwered *Spira*) I believe all this, the Devils believe and tremble; but *David* was ever elected and dearly beloved of God, and though he fell, yet God took not utterly away his holy Spirit; and therefore was heard when he prayed, [Lord take not thy holy Spirit from me:] but I am in another caſe, being ever accurſed from the preſence of God; neither can I pray as he did, becauſe his holy Spirit is quite gone, and cannot be recalled and therefore I know I ſhall live in continual hardneſs ſo long as I live. Oh that I might feel but the leaſt ſenſe of the love of God

to

to me, though but for one ſmal moment, as I now feel his heavy wrath that burns like the Torments of Hell within me, and afflicts my conſcience with pangs unutterable: Verily Deſperation is Hell it ſelf.

'Here *Gribauldus* ſaid, I do verily believe 'Spira, that God having ſo ſeverely chaſtiſ-'ed you in this Life, correcteth you in 'mercy here, that he may ſpare you here-'after, and that he hath mercy ſealed up 'for you in time to come.

Nay (ſaid *Spira*) hence do I know that I am a Reprobate, becauſe he afflicteth me with hardneſs of heart. O that my body had ſuffered all my life long, ſo that he would be pleaſed to releaſe my Soul, and eaſe my Conſcience, this burdened Conſcience.

'*Gribauldus* being deſirous to eaſe his 'mind from the continual meditation of 'his ſin, as alſo to ſound how for the pre-'ſent he ſtood affected to the *Romiſh* 'Church; asked him, What he thought 'became of the Souls of men, ſo ſoon 'as they departed out of the Body? 'To which he Anſwered:

Although this be not ſo fully revealed in Scrip-

Scripture, yet I verily believe that th
Souls of the Elect go presently to the Kin
dom of Glory, and not that they flee
with the Body as some do imagine.

'Very well (said one of the Spectator
'why do the Scriptures then say, that Go
'brings down to Hell and raiseth up,
'*Sam.* 2. 8.? seing it cannot be meant
'the estate of the Soul after Death whic
'as thou sayest, either goeth to Heave
'without Change, or to Hell without Re
'demption: must be understood of th
'estate of the Soul in this life, like th
'wherein thou are at this present: a
'oftimes we see that Gods suffers men
'fall into the Jaws of Despair, and ye
'raiseth them up again; and therefore De
'spair not, but hope: It shall be even thu
'with thee in his good time.

This is the work (quoth *Spira*) this is th
labour, for I tell you, when I at *Venice* d
first abjure my profession, and so as it we
drew an Indenture, the Spirit of G
often admonished me; and when at *Ci*
della I did as it were set to my seal, t
Spirit of God often suggested to me,
not write, *Spira*, do not seal, yet I rea

ed the Holy Ghost and did both: and at that very present I did evidently feel a wound inflicted in my very will: So, although I can say, I would believe, yet can I not say, I will believe, God hath denied me the power of will: and it befals me in this my miserable estate, as with one that is fast in Irons, and his Friends coming to see him, do pity his estate, and do perswade him to shake off his Fetters, and come out of his Bonds, which God knows he would fain do, but cannot: this is my very case, you perswade me to believe, how fain would I do it but cannot? O now I cannot. *Then violently grasping his hands together, and raising himself up,* Behold *said he)* I am strong, yet by little and little I decay and consume: and my servants would fain preserve this weary Life, but at length the will of God must be done, and I shall perish miserably, as I deserve. Rejoice ye Righteous in the Lord, Blessed are you whose Hearts the Lord hath mollified.

Then after some pause, It's wonderful, I earnestly desire to pray to God with my heart, yet I cannot; I see my damnation, and I know my remedy is only

in Christ, yet I cannot set my self to hold on it; such are the punishments the damned, they confess what I conf they Repent of their loss of Heaven, th cannot mind their ways.

As he was thus speaking, he observed divers flies that came about him, and some lighted on him: Behold *said he*, now also *Beelzebub* come to his Banquet, you shall short see my end, and in me, an example many of the Justice and Judgement God.

'About this time came in two Bishops 'with diverse Schollars ot the Universit 'one of them being *Paulus Vergerius*, ha 'ing observed *Spira* more then any othe 'being continually conversant with him 'told him, his Estate was such as rath 'stood in need of Prayer than advice; an 'therefore desired him to Pray with hi 'in the Lords Prayer: *Spira* consente 'and he began:

'*Our Father which art in Heaven*, th 'breaking forth into Tears he stoppe 'but they said, it is well, your grief is 'good sign. I bewail, said he, my misery for I perceive I am forsaken of God, an

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to him from my heart as I was wont to do: *Yet let us go on*, said, *Vergerius*. 'Thy Kingdom come, O Lord, said *Spira*, bring me also into this Kingdom; I beseech thee, shut me not out. 'Then coming to these words, *Give us this day our daily bread*, he added, O Lord, I have enough and abundance to feed this carcass of mine; but there is another Bread I humbly beg, the Bread of thy Grace, without which I am but a dead man.

Lead us not into Temptation, Seing, Lord, that I am brought into Temptation, help me, Lord, that I may escape, the enemy hath overcome, help me, I beseech thee, to overcome this cruel Tyrant.

'These things he spake with a mournful voice, the Tears trickling down abundantly, and expressing such affection and passion, as turned the Bowels of those there present with grief and compunction. They then turning to *Spira*, said, You know that none can call Christ Jesus the Lord, but by the Holy Ghost: You must therefore think of your self, according to that soft affection which you express in your Prayers, inferring

'thereby that God hath not wholly
'you off, or bereaved you of his
'utterly.

I perceive (ſaid *Spira*) that I call on
to my eternal damnation; for I tell
again, it is a new and unheard of exa
that you find in me. 'If *Judas* (ſaid t
'had not out-lived his dayes, which by
'ture he might have done, he might h
'repented, and Chriſt would have rece
'him to Mercy, and yet he ſinned m
'grievouſly againſt his Maſter, who
'ſo eſteem of him, as to honour him w
'the dignity of an Apoſtle, and did ma
'tain and feed him. *He anſwered*; Ch
did alſo feed and honour me: Neither
is my fault one jot leſs than that of his: B
cauſe it is no more honour to be perſon
ly preſent with Chriſt in the fleſh, than
be in his preſence now by illumination
his Holy Spirit: And beſides, I deny t
ever *Judas* could have repented, how lo
ſoever he had lived, for Grace was qu
taken from him, as it is now from me.

'O *Spira*, ſaid they, you know you
'n a ſpiritual deſertion, you muſt
'herefore believe what Satan ſugge

'He was ever a Liar from the beginning, 'and a meer Impostor, and will cast a 'thousand lying fancies into your mind, to 'beguile you withall, you must rather be-'lieve those whom you Judge to be in a 'good estate, and more able to discern of 'you than your self: believe us, and we 'tell you, that God will be merciful unto 'you.

Oh here is the knot (said *Spira*) I would I could believe, but I cannot.

Then he began to reckon up what fearful Dreams and visions he was troubled with continually: that he saw the Devils come flocking into the Chamber, and about his Bed, terrifying him with strange noises, that these were not fancies, but he saw them as really as the standers by. And that, beside these outward Terrours, he felt continually a racking torture of his mind, and a continual Butchery of his Conscience, being the very proper pangs of the damned weights in Hell.

Cast away these Fancies (said *Gribaldus*) these are but illusions: humble your self in the presence of God, and praise him. The Dead praise not the Lord (Answered

swered he) nor they that go down i
the Pit: we that are drowned in Desp
are Dead, and already gone down i
the Pit, What Hell can there be wo
than Desperation, or what greater puni
ment? The gnawing worm, unquen
able fire, Horrour, confusion and (whi
is worse then all) Desperation it self co
tinually tortures me; and now I count m
present estate worse, than if my Soul, s
parated from my Body, were with *Ju*
and the rest of the Damned, and therefo
now desire rather to be there, than th
to live in the Body.

One being present, repeated certa
words out of the Psalms: If thy Childr
forsake my Law, and walk not in m
Judgements, I will visite their Tra
gressions with rods, and their iniqu
ty with stripes; nevertheless my lovi
kindness will I not utterly take fro
them, nor suffer my faithfulness to fa
Mark this, O *Spira*, My Covenant I w
not break.

These promises (said *Spira*) belong on
to the Elect, which if tempted, may f
into sin, but are again lifted up and rec

vered out: As the Proplet saith, (Though he fall he shall not be utterly cast down, for the Lord upholdeth him) Therefore *Peter* could rise, for he was elected, but when the Reprobate fall, they cannot rise again, as appears in *Cain*, *Saul* and *Judas*: God deals one way with the elect, and another with Reprobates.

The next day he prayed with them in the Latine tongue, and that with excellent affection, as outwardly appeared. Blessed be God, said *Vergerius*, these are no signs of eternal reprobation; you must not, O *Spira*, seek out the secret counsels of Gods election and reprobation: for no man can know, so long as he lives, whether by his good or bad deeds, he be worthy of Gods love or anger: Do you not know that the Prophet *David* complained, that God had cast off his soul?

I know all this, quoth *Spira*, I know the mercies of God are infinite, and do surpass the sins of the whole world, and that they are effectual to all that believe, but this faith, and this hope is the gift of God: O that he would give it me! But it is as impossible as to drink up the Sea at a draught

draught. As for that *Solomon*, if he had ever tried that which I feel by woful experience he would never have ſpoken as he did: But the truth is, never had mortal man ſuch an evident experience of Gods anger and hatred againſt him, as I have. You that are in a good eſtate, think repentance and faith to be works of great facility, and therefore you think it an eaſie matter to perſwade a man to believe. (The whole need not the Phyſician,) and he that is well can ſoon give counſel to ſuch as are ill: But this is the hell to me, my heart is hardned, I cannot believe: (Many are called, but few are choſen.)

Upon what ground, ſaid they, do you conceive ſo ill an opinion of your ſelf?

I once did know God to be my Father, not only by creation, but by regeneration, I knew him by his beloved Son the Author and Finiſher of our ſalvation; I could pray to him, and hope for pardon of ſins from him: I had a taſte of his ſweetneſs, peace and comfort, now contrarily I know God, not as a Father, but as an enemy. What more? my heart hates God, and ſeeks to get above him, I have nothing elſe to fly to but terrour and deſpair. Be-

Belike you think then, ſaid they, that thoſe who have the earneſt and firſt fruits of Gods Spirit, may notwithſtanding fall away.

The judgements of God are a deep abyſs, ſaid he, we are ſoon drown'd if we enter into them, (he that thinks he ſtandeth, let him take heed leſt he fall.) As for my ſelf I know I am fallen back, and that I once did know the truth, though it may not be ſo througly: I know not what to ſay, but that I am one of that number which God hath threatned to tear in pieces.

Say not ſo, anſwered they, for God may come, though at the laſt hour: keep hold therefore, at the leaſt, by hope.

'This ſaid he, is my caſe, I tell you, I 'cannot, God hath deprived me of hope: 'this brings terrour to my mind, and pines 'this body, which now is ſo weak as it 'cannot perform the ſeveral offices there-'of: for as the Elect have the Spirit teſti-'fying that they are the Sons of God, ſo 'the reprobates, even while they live, do 'often feel a worm in their conſciences, 'whereby they are condemned already. 'And therefore, as I perceived this wound

inflicted

'inflicted on my mind and will, I kn
'that I wanted the gifts of saving g
'and that I was utterly undone. God ch
'neth his Children with temporary affli
'ons, that they may come as gold out
'the fire and punisheth the wicked w
'blindness in their understandings a
'hardness of heart: and wo be to su
'from whom God takes his holy Spirit,

Here one rebuked him, and told him, gave too much credit to sense, that he w not to believe himself, but rather him th was in a good estate; and I testifie to yo said he, that God will be merciful to yo

'Nay, said he, for because I am in th
'ill estate, therefore I can believe nothin
'but what is contrary to my salvation an
'comfort: but you that are so confide
'of your good estate, look that it be tru
'for it is no small matter to be assured
'sincerity. A man had need be exceedin
'strongly grounded in the truth, befo
'he can be able to affirm such a matter
'you now do. It is not the performanc
'of a few outward duties, but a migh
'constant labour, with all intention of hea
'and affection, with full desire and ende

vou

vour, continually to ſet forth Gods glo-
ry: There muſt be neither fear of Lega-
tors, Inquiſitors, Priſons, nor any death
whatſomever, Many think themſelves
happy that are not; [It is not every one
that ſaith, Lord, Lord, that ſhall go to
heaven,]

They came another day, and found
im with his eyes ſhut, as if he had been
rowſie and very loath to diſcourſe, at
which time there came in alſo a grave
nan from *Cittadella*, who demanded of *Spi-*
a, if he knew him or not. He lifting up
is eye-lids, and not ſuddenly remembring
im, the man ſaid to him. I am a *Presbyter*
Anthony Fontamia, I was with you at *Venice*
ome eight weeks ſince. *O curſed day*,
aid Spira, *O curſed day! Oh that I had ne-*
er gone thither, Would God I had then died.

Afterwards came in a Prieſt, called *Benar-*
linus Sardonius, bringing with him a book
f *Exorciſms* to conjure this Devil. whom
hen *Spira* ſaw, ſhaking his head he ſaid,
I am verily perſwaded indeed, that God hath
eſt me to the power of the Devil; but ſuch
hey are, as are not to be found in your Letany
either will they be caſt out by Spells. The
Prieſt

Prieſt proceeding in his intended purp
with a ſtrange uncough geſture, and a l
voice, adjured the Spirit to come into S
ra's tongue. and to Anſwer: *Spira* der
ing his fruitleſs labour, with a ſigh tu
ed from him. A Biſhop being there p
ſent, ſaid to *Spira*, Brother, God h
put vertue into the Word and Sacramen
and we have uſed the one means and f
not that effect which we deſire, ſhall
try the efficacy of the Sacrament? Sur
if you take it as a true Chriſtian oug
to receive the Body and Blood of Chr
it will prove a ſoveraign medicine for yo
ſick Soul.

'This I cannot do (Anſwered he) f
'they that have no right to the promi
'have no right to the ſeals. The Euch
'riſt was appointed only for Believers,
'we have no Faith, we eat and dri
'Judgement to our ſelves. I receivedi t
'bout a month ſince: but I did not w
'in ſo doing; for I took it by conſtrai
'and ſo I took it to my deeper Condem
'ation.

Here *Vergerius* began to importune h
earneſtly, to beware that he did not will

ly resist Grace, and put himself out of Heaven, charging him vehemently, by all the Love that was betwixt them, by the love he bare to his Children, yea to his own Soul; that he would set himself seriously to return to that Faith and hope that once he had in the death of Christ, with many such like words. *Spira* having heard much of the like matter formerly, and being somewhat moved, said, 'you do but Repent, *Vergerius*, what should I hope? why 'should I believe? God hath taken Faith 'from me, shew me then whither I shall 'go, shew me a Haven whereto I shall 'retire. You tell me of Gods mercy, when 'as God hath cast me off: You tell me of 'Christs intercession, I have denied him, 'you command me to believe, I say I cannot, you bring me no comfort; your 'command is as impossible for me to obey 'as to keep the Moral Law. If you should 'perswade one to love God with all his 'heart, Soul and strength, and God gives 'him not power, can he perform your 'desire? Do not the Church teach us to sing, [Direct us, O Lord, to love Thy Commandments?] Hypocrites say

'that they love God with all their hea
'but they lie: for my part, I will not l
'but tell you plainly, ſuch is my caſe, th
'though you ſhould never ſo much impo
'tune me to hope or believe, though I d
'ſire it, yet I cannot, for God, as a pu
'niſhment of my Wickedneſs, hath take
'away from me all his ſaving Grac
'Faith, hope, and all: I am not the ma
'therefore that you take me for. Beli
'you think I delight in this eſtate: if
'could conceive but the leaſt ſpark
hope of a better eſtate hereafter, I wou
'not refuſe to endure the moſt heav
'weight of the Wrath of that great Go
'yea, for twenty thouſand years, ſo tha
'I might at length attain to the end o
'that miſery, which I now know will b
'Eternal. But I tell you, my will is woun
'ed: who longs more to believe than I do
'but all the ground-work of hope is gon
'for, if the Teſtimonies of Holy Scriptu
'be true (as certainly they are) is not th
'then true [Whoſoever denies me befo
'men, him, ſaith Chriſt, will I deny b
'fore my Father which is in Heaven]
'not this juſtly my caſe as if it had be

'intended against this very person of mine.
'And I pray you, what shall become of
'such as Christ denieth, seing [there is no
'other Name under Heaven whereby you
'look to be saved] What saith St. *Paul*
'to the *Hebrews*? [it is impossible for
'those who were once enlightned, and
'have tasted of the Heavenly Gift, and were
'partakers of the Holy Ghost, if they
'fall away, to be renewed to Repentance]
'What can be more plain against me? Is
'not that Scripture also, (if we sin wilful-
'ly, after we have received the knowledge
'of truth, there remains no more Sacri-
'fice for sin, but a looking for of Judge-
'ment) The Scripture speaks of me, S.
'*Paul* meets me, *Peter* tells me, [It had
'been better I had never known the way
'of Righteousness, than after I have
'known, to turn from the Holy Com-
'mandements: it had been better I had not
'known, and yet then my condemnation
'had been most certain] Do you not see evi-
'dently, that I have wilfully denied the
'known truth I may justly expect not only
'Damnation but worse if worse may be
'imagined. God will have me undergo the

'juſt puniſhment of my ſin, and make
'an example of his Wrath for your ſake

The company preſent admired his D
courſe, ſo grievouſly accuſing himſelf
his fore-paſt life, ſo gravely and wiſe
dilating concerning the Judgements of Go
that they then were convinced that it w
no frenzie or madneſs that had poſſeſſ
him, and being, as it were in admiratio
of his eſtate, *Spira* proceeded again in th
manner.

'Take heed to your ſelves, it is no ligh
'or eaſie matter to be a Chriſtian: it is n
'Baptiſm or reading of the Scriptures,
'boaſting of Faith in Chriſt, (though
'ven theſe are good) that can prove o
'to be an abſolute Chriſtian. You kno
'what I ſaid before, there muſt be a co
'formity in life: a Chriſtian muſt be ſtron
'unconquerable, not carrying an obſcu
'profeſſion, but reſolute, expreſſing th
'image of Chriſt, and holding out again
'all oppoſition to the laſt breath: he mu
'(give all diligence,) by righteouſneſs an
'holineſs, (to make his calling and elect
'on ſure.) Many there are that ſnatch
'the promiſes in the Goſpel, as if they u
doubted

doubtedly did belong to them, and yet ‘they remain ſluggiſh and careleſs, and be‘ing flattered by the things of this preſent ‘world, they paſs on their couſe in quiet‘neſs and ſecurity, as if they were the on‘ly happy men: whom nevertheleſs the ‘Lord in his providence hath ordained to ‘eternal wrath, as you may ſee in St. *Lukes* ‘rich man. Thus it was with me, there‘fore take ye heed.

Then came one of his Nephews, and offered him ſome ſuſtenance, which he diſdainfully refuſing, ſo moved the young mans choler that he charged him with hypocriſie and diſſimulation, or frenzie: to whom *Spira* gravely anſwering, ſaid:

‘You may interpret the matter as you ‘will: but I am ſure, I am not only the ‘Actor, but the Argument and matter of ‘the Tragedy. I would it were frenzie ‘either fained or true: for if it were fren‘zie, I could put if off at pleaſure; if it ‘were a real frenzie, yet there were ſome ‘hope left of Gods mercy, whereas now ‘there is none. For I know God hath ‘pronounced me an enemy, and guilty of ‘high treaſon againſt his Majeſty. I am

‘a

'a caſt away, a veſſel of wrath, yet d... like,
'you call it diſſembling and frenzie, a... hath
'can mock at the formidable example... ther
'the heavy wrath of God, that ſhou... den
'teach you fear and terrour. But it is n... me
'tural to the fleſh either out of malice ... diſc
'ignorance, to ſpeak perverſly of the wor... the
'of God: [The natural man diſcerne... wh
'not the things that are of God, becau... be
'they are ſpiritually diſcerned.]

How can this be (ſaid *Gribauldus*) th... tric
you can thus excellently diſcourſe of t... we
judgements of God, and of the graces ... du
his holy ſpirit: that you find the want ... wo
them, and earneſtly deſire them, and y... for
you think you are utterly deprived ... the
them?

'Take this for certain, ſaith he, I wa... A
'the main grace of all, and that which ... le
'abſolutely neceſſary, and God doth many ... th
'times extort moſt true and ſtrange teſti... a
'monies of his Majeſties juſtice and mer... r
'cy, yea out of the mouths of very repro... h
'bates: for even *Judas*, after he had b...
'trayed his Maſter, was conſtrained to co...
'feſs his ſin, and to juſtifie the innoce...
'cy of Chriſt, and therefore, *if* I do t...
'li...

like, it is no new or ſtrange matter. God hath taken faith from me, and left me other common gifts for my deeper condemnation: By how much more *I* remember what *I* had, and hear others diſcourſe of what they have, by ſo much the more is my torment, in that I know what *I* want, and how there is no way to be relieved.

Thus ſpake he, the tears all the while trickling down, profeſſing that his pangs were ſuch as the damned weights in hell endure not like the miſery: that his eſtate was worſe than that of *Cain* or *Judas*, and therefore he deſired to die. *Yet behold*, ſaith he, *the Scriptures are accompliſhed in me*, [*They ſhall deſire to die, and death ſhal fly from them.*] And verily, he ſeemed exceedingly to fear leſt his life ſhould be drawn out to a longer threed; and finding no eaſe to relief, ever and anone cried out, *O miſerable O miſerable wretch*, then turning to the company, he beſought them in this manner?

'O Brethren? take diligent heed to your life, make more account of the gift of Gods Spirit then *I* have done, learn to bewar of my miſery, think not you are aſſured

'ſured Chriſtians, becauſe you underſt
'ſomething of the Goſpel, take heed y
'grow not ſecure on that ground,
'conſtant and immovable in the main
'ance of your Profeſſion. Confeſs e
'unto Death, if you be called there
'He that loveth, Father, Mother, Broth
'Siſters, Sons, Daughters, Kindred, Hou
'Lands, more than Chriſt, is not worth
'of him.

Theſe words [ſaid they] do not ſou
like the words of a wicked Reprobate.

'I do but here imitate (ſaith *Spir*
'the Rich Glutton in the Goſpel wh
'though in Hell, yet was careful that h
'Brethren ſhould not come to that pla
'of Torment: and I ſay to you, Brethr
'take heed of this miſerable eſtate where
'I am.

Then, turning himſelf to certain youn
men that were preſent, he deſired the
to conceive him aright. 'I do not ſpea
'this to derogate from the certainty o
'ſaving Faith, and the promiſes of th
'Goſpel, for they are moſt ſure: But
'take heed of relying on that Faith tha
'works not a holy and unblamable lif
'worthy

worthy of a Believer; credit me, it will fail, I have tried it: I presumed I had gotten the right Faith: I Preached it to others, I had all places of Scripture in memory that might support it; I thought my self sure, and in the mean time living impiously and carelesly. Behold now the Judgements of God have overtaken me, not to correction, but to condemnation: And now you would have me to believe, but it will not be; for I feel (too late) that good things belong to such as are good, whose sins are covered with Christs Death and Blood, as with a vail, and guarded with His righteous Merits, from the flood of Gods wrath, even as with a mighty wall, left miserable Mortals should be swallowed up with the greatnes of their sin. But as for me, I have, as it were, wilfully with my hands, pulled down this Rampier, behind which I might have rested in safety and now are the swelling Waters come even to my Soul, and I am cast away.

One of his familiar Friends chanced to say, That certainly he was overcome with Melancholly: Which being over-heard, *Spira* answered: Well

'Well be it ſo, ſeing you will [hy w
'have it ſo: Thus alſo is Gods wrath [ey?)
'nifeſted againſt me, in that he hath t[ind
'from me the uſe of mine Underſtan[hat
'and Reaſon, ſo as I can neither rig[Th
'eſteem and judge of my diſtemper, [eir
'hope of remedy. You ſee, Breth[orſe
'what a dangerous thing it is, to ſto[eopl
'ſtay in things that concern Gods gl[went
'eſpecially to diſſemble upon any te[ne c
'What a fearful thing is it, to be neer[low
'almoſt a Chriſtian? Never was the [arry
'example to this of mine; and theref[And
'if you be wiſe, you will ſeriouſly conf[ort
'thereof. O that God would let looſe[Verg
'hand from me, that it were with me [t th
'as in times paſt; I would ſcorn the thr[with
'of the moſt cruel Tyrants, bear torme[unw
'with invincible reſolution, and glory[He
'the outward profeſſion of Chriſt, t[him
'were choaked in the flame, and my B[ion
'conſumed to Aſhes. *Ma*

You ſay you are deſperate, O *Spira*, [God
they, why then do you not ſtrive, with fo[He
Weapon or other, violently to make [Pr
end of your life, as deſperate men uſe[the
do? *Let me have a Sword,* (ſaid Sp[
w[

hy what would you do with it, (quoth ey?) *I cannot tell you* [ſaid he] *what this ind would move me to, upon occaſion, nor hat I would do.*

They perceiving ſmall effect of all this eir Labour, but rather that he grew orſe; for the avoiding of concourſe of eople (for every day ſeldom fewer than wenty continued with him) and to ſtop he courſe of fame, which was continually lown abroad of him, they conſult to arry him back again to his own Country: And thoſe his Friends that came to comfort him, began to take their leave of him. *Vergerius*, amongſt the reſt required that t their parting they might Pray together with him, *Spira* hardly conſented, and as unwillingly performed: For he ſaid, *My Heart is eſtranged from God, I cannot call him Father from my Heart; all good motions are now quite gone, my Heart is full of Malediction, Hatred and Blaſphemy againſt God: I find I grow more and more hardned in Heart, and cannot ſtoop nor help my ſelf: Your Prayers for me ſhall turn to your own benefit, they can do me no good.*

Vergerius came to take his leave of h
whom *Spira* embracing, ſaid, *Althou*
know that nothing can bring any benefit to
Reprobate, but that every thing ſhall tend to
deeper Condemnation; yet I give you he
Thanks for your kind office of love and g
will; and the Lord return it into you wi
plentiful encreaſe of all good.

The next day being brought down
his intended journey, by the way, look
round about him with a gaſtly look,
ſaw a knife lying on a Table; to wh
he runing haſtily, ſnatching hold of, as
tending to miſchieve himſelf; but
Friends laying hold of him, ſtopped him
his purpoſe: Whereupon, with indign
tion he ſaid, *I would I were above God, fo*
know he will have no mercy on me.

Thus went he homewards, often ſayin
that he envied the condition of *Cain* an
Judas. He lay about eight weeks in th
caſe, in a continual burning, neither deſi
ing nor receiving any thing but by forc
and without digeſtion; ſo ſpent, that h
appeared a perfect Anatomy, expreſſing
the view nothing but Sinews and Bone
vehemently raging for Drink, ever pinin

yet fearful to live long, dreadful of Hell, yet coveting death, continual torment, yet his own Tormenter.

And thus consuming himself with grief and horrour, impatience and despair, like a living man in Hell, he represented an extraordinary example of the Justice and Power of God. And thus (as far as appeareth) within a few dayes after his arrival at his own home, he departed this present life: Yet an occasion to make us remember, *That secret things belong unto the Lord our God*; but charity to man to teach him to hope all things.

FINIS.

F THE

THE SECOND

SPIRA:

Being a fearful Example of

An Atheist,

Who had Apostatized from the Christian Religion, and died in Despair at *Westminster*, *Decemb.* 8. 1692.

With an Account of his Sickness, Convictions, Discourses with Friends and Ministers: and of his dreadful Expressions and Blasphemies when he left the World.

As also a Letter from an Atheist of his Acquaintance, with his Answer to it.

Publish'd for an Example to others, and recommended to all young persons, to settle them in their Religion

---

By J. S. a Minister of the *Church of England*, a frequent Visitor of him during his whole Sickness.

The Sixth Edition, with a remarkable Occurrence farther clearing the matter of fact.

Printed by *George Mosman*, and are to be sold at his Shop in the *Parliament Close*. 1693.

THE PREFACE

BEing often importuned by ſeveral of my nearer Acquaintance, to publiſh the following Relation, *as an Account that might be very uſeful to the Publick, particularly againſt* Profaneneſs and Atheiſm; *and finding my* Buſineſs *at preſent very urgent upon me, I have at laſt yeelded to give the* Papers *and* Notes *which I took during the* whole Viſitation, *to a* Friend *of mine, to put 'em in ſome kind of Method and Order for the Preſs: And having examined the Piece, now 'tis perfected, with the* Original Notes *and* Pa-

pers *which I drew my self, I find the Substance and material Part very faithfully done.*

It cannot be expected by the Reader that the Stile and Words are Verbatim *the same as delivered, especially the* two Letters, *which are in the following Tract, but as far as I remember, and as my Notes will assist me, (in taking of which I us'd all the Sincerity and Care I could) dare affirm that there's nothing* material left out, *nor is there any interpolations which are not genuine, I mean such as do not add to the Sense, but only expatiate, in order to give a plainer Notion and Idea of the Matter*: But *as to what that* Miserable Gentleman delivered himself *(who is the Subject of this Relation) both I and the METHODIZER of my Notes have been* Superstitiously Critical *to give them as near the Truth, and very Expressions, as we could, believing the*

the Reader would not be displeas'd to have as Nice and Exact Account *of that part of the* Treatise *as possibly could be met with.*

There's another thing which the Reader will not be sorry to find, which is; That whereas in Dreadful, Surprizing Relations, *the* Bookseller, Author, *or both together, do usually clog the Matter of* Fact *with long and tedious Observations, impertinent Reflections and such like* Stuff, *only to make the Volumne swell; here he will find no needless or trifling Digressions, but* unmixt Relation, *barely and* purely *deliver'd, so that the* Reader *all the while he reads, will be upon his Subject, and not perplex'd with an Expectation of it.*

I've no more to add but this, That I'm willing to hope and believe, this Treatise *may be a means to startle some that are* Atheistically Inclin'd; *and perhaps reclaim others, who by seeing this*

this, may conclude it their Intere
Rather to be a thoughtful Reader
such an History, than to be such
History themselves. *And as for oth*
Young People, *whose Converse in t*
World has not yet given them the
happy Acquaintance of our Mode
Atheists or their Principles, *this m*
be a spur to their Diligence, and
Warning to keep them from the dread
ful Sin of APOSTATIZING.

I Am ſenſible enough that this Age has a great deal of *Curioſity* and little *Charity* in it, not but that every one, who by Imprudence, Accident, or otherwiſe, gives any juſt Occaſion for others to be Uncharitable, is oblidg'd in Juſtice to remove it, or be content to bear it.

I ſhall therefore ſo far as I am concern'd give that Account to the World which I have done to ſeveral *Eminent Divines* and *Gentlemen*, who have been with me for ſatisfaction in this Affair, *viz.*

The *Divine*, whom I believe to be a *Perſon of Integrity*, and from whom I receiv'd the *Mintes*, (which I have thus Methodiz'd having mentioned 'em to me I became importunate for their Publication, which he declin'd ſeveral times urging his Dependance upon the *Family*, and the ill Conſequence it might have, in reſpect of his *Fortunes*, perhaps of his *Life*. At laſt he conſented, upon my Solemn Promiſe not to diſcover him, and upon aſſuring him, that only the *two firſt Letters* of his Name ſhould be Printed: all this time retaining from me a knowledge of the Family,

mily: So soon as I had put the *Original* pers in that *little Order* the World now f them, he desir'd he might have all b to compare the *finisht Piece* with the *Orig Notes*; which he did, and wrote the *face*; acquiting me of any *Additions*, terpolations. &c. With this *Preface*, amo other things, he sent me a *Letter* (whi afterwards he told me he design'd to se by it self, and therefore it was sealed u The Letter is as follows: [*The Origi may be seen at the Booksellers.*]

SIR

SIR.

I Had Your's, with the Manuſcript, and having compar'd it with the *Memoirs* I took, I think you have done Me, and the Caſe of that miſerable Man, a Rigid Juſtice.

As to the Preface you have mention'd in Your's, if the following will be any Service to you, you are free to it. Let only the two firſt Letters of my Name be at the latter end of the *Preface* In the *Title page* you may alſo ſay, By *J. S.* a *Miniſter of the Church of* England, *a frequent Viſitor during the whole* Sickneſs, or ſomething like it. I'm going down into *Eſſex*,, and as ſoon as I return, I'll ſee your Bookſeller, of whom I expect to receive half a dozen Books.

Decem. 26. 1692. *Your Real Friend and Servant,* J. S.

The Books being Printed, *ſeveral Divines and others*, who were very willing to have a good Atteſtation, came to enquire

quire of the *Bookseller and of me* abou
and I also being very desirous the W
might be *fully satisfied* in it (the Rel
beginning to make an unexpected N
pursu'd my Author, at his return ou
Essex, with continual Importunitie
Publishing all he knew of the whole m
ter, with the circumstances of *Persons*
Place, pressing the *Concern of Religion*,
own Reputation, and the Booksellers, (wh
hereby sufficiently acquited from any
fair dealing in the Case) to which (as
as I can remember, and as I have
some in Town, whose *Friendship I mos*
lue) he Answer'd, that he was coldly
ceiv'd at his return, and looked on with
Epithets of *Ingrateful Promise-breaker*,
For he had promis'd not to make the C
cern publick (which indeed he has no
the most material Points) Besides he
me of some *Private Threats* that he
heard, in case he betrays the Family to
Publick Ignominy of such a Relation; and
sayes he is sufficiently assur'd, that th
Divines and Doctors he saw with the
Person, have been dealt with under h
or else the Business must certainly

co

come to light before now. I told him' that I believ'd his *Dependance* on the Family (which he told me had many Branches, and this Gentleman was unknown to him before that time) was not absolutly neceſſary, ſince I doubted not (for I have heard it promiſ'd) but that he would meet with a *Patron*, in caſe he ſhould be expelled. He anſwered to this, That if all other Teſtimonies were taken off but his, he might reaſonable fear, being unjuſtly degraded, or *Eternal Impriſonment*, and ſuch an *Action of Scandal*, that would ruine (or at leaſt inconvenience) ſeveral *Patrons* with him; how good this Argument is I know not, having very little Acquaintance in Law Matters: I told him, That ſeveral things lookt ſuſpiciouſly in it, as that it ſhould come out *by none of all thoſe* that were preſent, beſides him. To which he anſwer'd as before, That he was confident they were all *adjur'd ſilence*, by Promiſes, Threats, or ſome other Methods ſuitable to their Qualities, I told him, That many ſuſpect, that Mr. F N was the Perſon: He proteſted he was not, Here were other things of this nature that paſt be-

betwixt us, in all which I discover'd h
mighty uneasy and *apprehensive* of *farth*
Mischief continually renewing his *Injunc*
on and my *Promise* of not revealing an
thing, if by any fortuitous or unguarde
Expression, I discovered the Family.

As for my *particular*, I know well e
nough that my *own Integrity and Reputatio*
is the Hinge upon which the Relatio
chiefly moves, and I am very willing th
any *Divine*, *Gentleman*, or other Perso
whatever, should have the Liberty of e
amining *who*, *and what I am*, of all my ac
quaintance, and if my Credit hither
appears *unspoted and free*, and not staine
with *base*, *little and dishonourable Actions*
I hope I shall have that *common Charity* i
this affair which every one would be u
willing to be deny'd, were he in my ci
cumstances. The *Booksellers* will give an
one an account of my *Lodgings*, whe
they may have means for farther satisfac
on upon this *last Head*. So that I thin
there's no necessity of subscribing m
Name to this Apology.

This is the fullest Account the Wo
is to expect from what I at present kno

in this Affair, and if *I* receive any farther light into it hereafter; *I* shall soon make it publick, for my own credit, and the satisfaction of others.

THe *Methodizer* of this History, being a Person of *great Integrity*, the Reader has no reason to question the truth of this printed *Attestation* he has here given concerning it; and what commendation I shall give of it, will be serviceable no longer than till thou hast perused it through; *thou wilt find such Wine in it as needs no Bush.* This only I shall say, it well deserves thy serious and frequent perusal; and I heartily wish those pious Gentlemen that have Estates would be Instrumental in dispersing of it throughout the *whole Kingdom*, that so all ranks of Men, especially the *Youth* of this Nation, might reap some advantage by this *extraordinary* and amazing Instance. This is the Sentiment and hearty Desire of thy cordial Friend in the Lord, *R. Wolley*, M. A.

A Gentlewoman came into Mr *Dunton's* Shop, between three and four a Clock; and ſaid, She knew the *Second Spira*, and was acquainted with the Family to which he belonged.

Witneſs my Hand, Joſeph Poole

A *Gentlewoman came into* Mr. Duntons *Shop, in Company with another* Perſon, *and ſaid, She knew the* Second Spira, *and was acquainted with the* Family; *and when he importunately woo'd her to tell him who the* Perſon *was, ſhe ſaid, ſhe would not diſcover neither the* Perſon *nor* Family, *but that the* Truth *of it would be acknowledged in a little time.*

Witneſs my Hand, *Ananias Hodges.*

These two Perſons live in Crutched Fryers *near the* Pump.

THE

The SECOND SPIRA.

THat Examples prevail above precepts can be no Surprize to any one that considers the rarity of them, or that most of the Senses being at once imployed they make so strong an impression upon the Brain, and so upon the Understanding, according to the manner of Humane Perception.

The present Instance, whose Relation I have undertaken, having made so deep an impression upon my own Mind, I could not think, but that if all Men participate of the same Nature as I do, but that they must be equally affected with it, some Allowance being made for this, That what I my self saw and heard actu-

ally, I communicate by way of Relation to others.

I am obliged, out of Tenderneſs and Reputation, to conceal the Name of the Family of this Gentleman, who is the Subject of the following Diſcourſe, and could heartily wiſh that my concealing it would make ſo many as do know it, to forget every thing but the Example it ſelf, that being only *Uſeful*, the reſt *Ignominious*: But I am afraid my Wiſhes will prove ſucceſsleſs, there being *four more Divines*, beſides my ſelf, who were frequently there, at the beginning of his Sickneſs, beſides ſeveral Gentlemen and others, whoſe Acquaintance, or Deſign of doing Good might lead them thither.

This unhappy Gentleman, who made ſo direful an *Exit* the eighth of this inſtant *December*, had in his youth Time the Advantage of a *Religious and Virtuous Education*; in which it was obſervable That he made a more conſiderable progreſs than was uſual for ſuch Years, being very warm and active in all Religious Exerciſes: Beſides, he was a great proficient in Learning, being ſent up to the

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Univerſity from the School where he was educated, very perfect in his *Latine* and *Greek Tongues* at ſixteen Years of Age, where he continued five Years: His Behaviour and Deportment being ſuch, that all his Friends and Acquaintance look'd upon him as an *uncommon Bleſſing*, an Ornament to his Family. At the Age of twenty one he came up to Town, and entred himſelf into the Inns of Court, deſigning to ſtudy the Law; his Friends and he concluding it neceſſary, *That thoſe that have Eſtates ſhould have at leaſt ſo much inſight in the Law, as to know how to preſerve them.*

Oh that I could proceed with my Character, or at leaſt abruptly break off, and ſay, Here he died, *Ignorant of the Town and its Vices!* But alas, the Scene is chang'd, and here we bring another perſon upon the Stage, *Laughed and ridicul'd out of his Innocence and Vertue*, by new Acquaintance, and for a long Time together playing the Hypocrite, aſſuming unto himſelf a degree of that profaneneſs and impiety he was innocent of, appearing more vile and baſe than he could ſuddenly

bring

bring himself to be, only to secure
Reputation with his Companions,
avoid the uneasiness of being a *Co-*
mon Jest. But this was not the only,
chief Method, whereby he was brought
his Apostacy, for he had too much Jud-
ment, and too well grounded to be shock
and altered with a *bare Laughter, or a*
ridulous Grin. He would often
'Gentlemen, those that pretend to R
'son, cannot be so bewitched with
'Charms of Mirth as to think Laughi
'a good Argument to confute whate
'may be said; if Religion be so unr
'sonable a thing as you'd perswade
'by laughing at it, why don't ye give
'some fair Reasons against it? Hereup
some of the oldest standing would sugg
'That *Mahomet* has more Votaries t
'Christ: That that Religion is not wi
'out its Martyrs and Confessors; T
'the wild Indians dare bravely die
'their Religeon: that there's no Nat
'be it never so Barbarous, that give
'not some fine Examples of *Doing and*
'*fering*; that therefore its not the Ex
'lency of any one Religion, but the p
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'dices of all, that produces the Effects:
'That 'tis the Habit and Custom of Edu-
'cation that creats the *formidable Notions of*
'*Conscience, Heaven, Hell, Futurety* and
'the *Immortality of the Soul*, all which are
'but the politick *Inventions* of Priests and
'cunning Magistrates, to enrich them-
'selves, and keep the Vulgar in Awe, who
'are naturally Superstitious and Fearful:
With a deal more to the same purpose.
Such Harrangues as these did by little and
little poison the Principles of this poor
Gentleman, and mould him into the same
Leaven with themselves, not only into
the *same Judgements, but liberty of all Pro-*
faneness, *Debauchery* and *Injustice* as far as
he could act without the Cognizance of
the Law. It won't be amiss to add, That
this Gentleman was one of that CLUB
which within these last seven Years met
together constantly, 'To lay down such
'Rules and Methods as that they might be
'critically wicked in every thing that they
'could, without the Laws taking hold of
'them; and therefore the Law it self was
'more particularly examined, what Falla-
'cies might be put upon it; Where and

in

'in what Caſes it did not provide againſt 'unheard of Villanies; of What Subterfu-'ges and Evaſions there might be in its 'Expoſition, with many more like hor-'rid Inſtances, which were all noted down 'as very uſeful Diſcoveries for the new 'Candidates of improved Impiety.

But to proceed. This Gentleman's Senſe and Education had furniſh'd him with too much Prudence to lay open himſelf to every Body; he commonly kept a very fair Correſpondence with his Friends, and in all ſtrange Places was very ſober and reſerv'd, Prudence obliging him not to diſcover all he believed, to every Body. Thus he liv'd ſeveral Years, being as *ſecretly wicked* as all Temptations, and the Advantages of a good Eſtate, would ſuffer him: But as *the Wicked do not live out half their Dayes* by reaſon of their Intemperance and Debaucheries; ſo this Gentleman haſtned his diſmal Period by the like Courſes, falling deſperatly ill on the thirtieth of *November* laſt. continuing ſo till the eight of this inſtant *December*, as we ſaid above.

As ſoon as he found himſelf precipitated by his *ill Courſes* into ſuch a dangerous Sick-

Sickneſs, he began to be extreamly ſtartled and amazed at the *Apprehenſions of Death* (for he believed he ſhould die) and in ſpite of all he could do, he could not forbear reflecting upon another Life; and notwithſtanding all his Fortifications to the contrary, he could not confute nor rid himſelf of the Expectation of a Future Retribution. Being thus diſtracted with his Diſtemper and Fears, he threw himſelf upon the Bed, and diſcourſed with himſelf after this manner. 'Oh! What's the 'meaning of this Tumultuous War in my 'Breaſt? what Argument is there now 'to aſſiſt me againſt Matter of Fact? Do 'I aſſert, that there's no Hell at all, and 'yet I feel one in my Boſom? Am *I* certain, that there's no Heaven, when *I* am 'ſo ſure that there's a Hell? That there is 'no After-retribution, when *I* feel a preſent Judgement? Do *I* affirm my Soul 'to be as Mortal as my Body, when this 'Languiſhes, and that is as Vigorous as e-'ver? O that any one could reſtore to me 'my Ancient Guard of Piety and Innocency! But it's too late, Wretch that *I* am, 'whither ſhall *I* fly from this Breaſt, or 'what will become of me? He

He had no sooner ended, but in comes one of *his old Companions*, to pay him a Visit, for he had heard that he was not well: 'How now Brother (says he) why 'this Melancholly Look and Posture, you 'seem to be more concerned in your Mind 'than Body? pray tell me *what's the mat-'ter*? *The matter*? replyed the other, fixing a pair of ghastly Eyes upon him 'Tis 'you, and the rest of my Companions, that 'have instill'd those Principles into me, 'which now having most need of them, 'leave me in the Agonies of Dispair and 'Confusion. What Advice or Comfort 'have you now to fortifie me against my 'fearful Expectations of another Life? Are 'you certain that my Soul is Material and 'Mortal? And that it will dissolve with 'the Body? I'm so certain, replyed the other, 'that I venture my Whole u-'pon it. Here I interrupted them by coming into the Room, and applying my-self to the sick Person, I told him, 'That 'I was a stranger to him, yet hearing of 'his Distemper, I thought it my Duty to 'pay him a Visit, and give him what Chri-'stian Comfort and Advice I was capable

'of. I Thank you, replyed the sick per-
'son, and would desire you then to engage
'that Gentleman that sits there (mean-
ing his Friend) 'and prove unto him that
'the Soul is not Matter, nor Mortal.
'That the Soul is not Matter (said I) *De-*
'*scurtes* has prov'd in his *Method*, by shew-
'ing that the Soul is *Independant of Matter.*
'That Matter it self cannot think, neither
'in the Whole nor its Parts, is evident
'enough from Mr *Lock* of HUMANE
'UNDERSTANDING. But after all we
'perhaps can best prove it thus; Matter
'is by every Philosopher granted to be in
'its own Nature indifferent to Motion or
'Rest; That if it be in Rest, it will lye;
'eternally so, unless something else moves it;
'& that if any thing puts it in Motion it will
'eternally move were it not for the Op-
'pression of other Matter which clogs and
'retards its Motion, But those that would
'have the Soul to be a *pure fine Matter*, say,
'that it first moves the Animal Spirits, they
'the Nerves, and those a Leg and Arm,
'*&c.* mechanically, as Matter moves
'Matter. Now those that make the Soul
'the first Agent and Mover, make Mat-

'ter to move it ſelf, which is impoſſible, 'according to the above-cited Theſis, 'which will have Matter to reſt eternally, 'unleſs it be moved by ſomething. But 'the Soul does move the Body independent 'of Matter, and Matter cannot move un-'leſs it be firſt moved: Therefore the Soul 'is not Matter, and conſequently not pe-'riſhable by Attrition, Tranſmutation *&c.*

'But Gentlemen, added I, I hope there's 'no need of a Lecture of this Nature to 'either of you; for you look like Creatures 'that have a ſhare in Humane Nature, 'which has the Doctrine of the Immor-'tality of the Soul innate with it. The Sick perſon made no other Anſwer than a *diſmal Groan*, as if his Heart had broke, & his Friend alſo made haſt out of the Room without bidding us *God b'w'e.* I was ſurprized at ſuch an Effect, and deſired of the ſick party to know the Reaſon of his Diſcontent, offering my Aſſiſtance to remove it, if poſſible, by Counſel, Prayers, Advice, or any way that lay in my power.

'Alas, Sir, replyed he, you've unde-'ceiv'd me, now it's too late; I was afraid 'of nothing ſo much as the Immortality 'of

'of my Soul; now you have aſſured me
'of that you have aſcertained me of a Hell,
'of a fearfull Expectation of Judgment,
'of a portion among thoſe that have a-
'poſtatiz'd from their Religion, of the Lot
'of Atheiſts, and Denyers of Chriſt: You
'have now ſcaled my Damnation, by giv-
'ing me an Earneſt of it, I mean, an a-
'wakened Conſcience, that brings my ſins
'into my Rembembrance, reckoning up
'the *numerous Catalogue* for which I muſt
'go and give an Account. Oh Apoſtate
'Wretch, from how great Hopes am I
'fallen! Oh that I had never known what
'Religion had been, then had I never de-
'ny'd my Saviour. nor been ſo black an
'Heir of Perdition. I was ſo ſurprized
at ſuch kind of Expreſſions that I ſtood
ſpeechleſs for a conſiderable Time, for
having received the Character of a Per-
ſon that had imbibed ſome Atheiſtical
Principles; I little expected ſuch a *deſpe-
rat Change*, but rather that I ſhould have
an hard Task of it to make him conſider ſe-
rioufly of a future Life; But ſo ſoon as I
could recollect my ſelf I ſaid, Sir, I would
deſire you to take heed how you violate

the *Mercy of God*, and think ſo ſlightly of the Sufferings of Chriſt, as if they were not *ſufficient for the Redemption of the greateſt Sinner.* This may be a Deluſion of the Devil, who would now hinder you from Repentance and Faith in Chriſt. I hope, if I have convinc'd you of the Immortality of the Soul, 'tis to a good End; for the way to cure a Diſtemper is firſt to know it; if you had died ignorant of it, you had been miſerably undeceived in another World, whereas knowing it now, you have an Opportunity and ſome time left to prepare for your welfare. To which he repli'd.

'As to the Mercy of God, in Chriſt, 'I once knew and taſted what they are, 'which is now part of my Curſe, in that 'I am more ſenſible of the loſs of them. 'They are, I will grant you, ſufficient to 'thoſe that have any ſhare in them; but 'what's that to me, who have denyed 'Chriſt? Who have daily Crucified him 'afreſh and put him to open ſhame? The 'Devil has nothing to do with the Tor-'ture I undergo; 'tis no Deluſion of his, but 'the juſt Judgments of God upon me; &

your

'your Convictions are alſo part of my 'heavy Judgement, in that you have giv- 'en me a ſenſible Horrour of my Sin, by 'proving my Soul immortal; whereas had 'I gone ſtreight to Hell in my old Damn- 'able Opinions, I had endured but one 'Hell. whereas I now feel two: I mean 'not only an inexpreſſible Torture which 'I carry in my Breaſt, but an expectation 'of I know not what a Change. Oh that 'I were in Hell, that I might feel the worſt! 'And yet I dread to Die, becauſe that 'worſt will never have an end.

All that he ſpoke, was with *an Air of ſuch Horrour* and Eagerneſs as can ſcarce be imagined; indeed it had ſuch Effects upon me, that I knew not what to Anſwer: I trembled at the Judgement of, and I remember I wiſht within my ſelf that one or two of the *looſeſt Atheiſts in the Age* had been there, verily believing it would have put a ſtop to their Impiety. The Gentleman was got to Bed, refuſing all ſuſtenance, and ſweating through Violence of his Torments, in the moſt prodigious manner that ever I ſaw or heard of. As ſoon as he was got to Bed, I deſired to

Pray by him before I took my Leave, which with much Reluctance he consented to. *In the midst of Prayer* he Groaned extreamly, tossing and turning himself as if he had been under the deepest *Agonies of Death*: When Prayer was over, I ask'd him how he did, and why he Groaned after such a rate in Prayer-time? To which he Answered, 'As 'the Damned in Hell, which lift up their 'Eyes in Torments, and behold afar off 'the Saints in *Abraham*'s Bosome, have 'their Torments, thereby doubly enhanc. 'ed, first by reflecting on their own Misery, and taking prospect of the Beatifick 'Vision they have lost, even so, I, who 'know my self to be hardned, and sealed 'unto Damnation, hearing the Prayers of 'the Righteous, to which God Almighty's Ears are always open, granting their 'Requests, this encreases my Torments, 'to think how I am excluded from such 'a priviledge and have no other Portion 'left me, but *Blasphemings, Weepings, and* '*Wailing and Gnashing of Teeth, for ever.* Pray Sir, said I, Consider that there's a vast deal of difference betwixt you and those

thoſe that are in Hell; they are loſt irrevocably for ever-more, without any opportunity of Reprieve, or hopes of Pardon; but you are yet alive, and have Promiſes belonging to you in common with other Sinners; *Chriſt died for Sinners*, and God hath ſworn by himſelf, that he *delights not in the Death of a Sinner, but rather that he ſhould turn from his Wickedneſs and live*; *and that at what time ſoever a Sinner returneth from the Evil of his Way, he ſhall receive Pardon.* To which he reply'd with his uſual earneſtneſs, 'I'll grant you as much diffe-'rence betwixt me and thoſe that are in 'Hell, as betwixt a Common Devil, and 'a Devil incarnate. If theſe are irrevo-'cably loſt without opportunity of Re-'prieve, or hopes of Pardon, and I am 'yet alive, what then? what's the Con-'ſequence? not that the Promiſes belong 'to me in common with other Sinners, 'nor to any Sinners but ſuch as Repent 'and Believe: *If Chriſt died for Sinners*, 'tis for ſuch as Repent and Believe: but 'tho' I would, I can do neither, I have 'outſtood my Day of Grace, and am hard-'ned, and turned Reprobate; *If God de-*

lights

'*lights not in the Death of Sinners*, 'tis of 'ſuch Sinners as Repent and return 'unto him; but his Juſtice will vin- 'dicate it ſelf upon ſuch obſtinate perverſe 'Sinners as I, who have deni'd his Power 'and Providence, both in my Words and 'Actions, and now he has met with me 'for it. Oh '*tis a fearful thing to fall into the 'hands of the living God.* If God was not 'againſt me, *I* ſhould not value it, tho' 'all the Legions of Hell engaged me, tho' 'all the Power and Malice of Men joined 'in one Complicated Body to ſtudy and 'exerciſe the utmoſt Barbarities that Fleſh 'and Blood could inflict upon me; 'but when an Angry Irreconcilable God 'looks upon his Creature in Wrath, and 'conſigns him over to his Eternal Venge- 'ance and Fury, this is intolerable inex- 'preſſibly afflicting, and grievous: Ah '*who can dwell in everlaſting Burnings!* Oh 'ye that have any hope, and have not yet 'paſt your Day of Grace, Cry mightily 'to God, Day and Night; think no la- 'bour too much which ſecures you from 'the Wrath of God: Oh who can ſtand 'before him when he is angry, what Stub-

ble

'ble can reſiſt ſuch a Conſuming Fire? This, and more to the ſame purpoſe, he ſpake with ſo deep a Concern, the Tears trickling all the while down his Cheeks, that no Body in the Room could refrain Weeping, which he perceiving ſaid, 'And 'can ye Weep at the image and bare rela-'tion of the effects of Gods Wrath, what 'then do you think I ſuffer, who actual-'ly lie under the very weight of his Fury? 'Refrain your Tears for me, 'tis in vain; 'Pity is no Debt to me, nothing is ſo pro-'per for me as ſome Courſe to compleat 'my Miſery, and free me from the Tor-'ments of my Expectation. Here he paus'd a little, when looking towards the Fire, he ſaid. 'Oh that *I* was to lie and broil 'upon that Fire for a Hundred Thouſand 'Years to purchaſe the Favour of God, 'and be Reconciled to him again. But 'tis 'a fruitleſs vain Wiſh, Millions of Milli-'ons of Years will bring me no nearer the 'ends of my Tortures, than one Poor 'Hour: O Eternity, Eternity, who can 'diſcover the Abyſs of Eternity; who can 'properly Paraphraſe upon the Words *for* '*Ever and Ever.*

I could not forbear reflecting on that passage *of boiling upon the Fire a Hundred Thousand Years to purchase the Favour of God, and be Reconciled to him*; how unproportionable was this Poor Man's Concern to that of the Common Practice of the world, a great part of which will allow no time in Dayes, Weeks, Years, to seek the Face and Favour of God? And amongst those that pretend to Religion, how coolly and indifferently do they spend that time they set a part for Private or Publick Devotion? Were they sensible but for one Minute of what this Wretched Person endured; what a *Spur would it be to their Devotion*, and how carefull would they be to make their *Calling and Election sure*, how fearful, lest having a Promise made them of entring into Rest, any of them should fall short through unbelief, and so be frustrated of their share and hopes of that Glory which is to be revealed?

It began to grow late, so I took my leave of him for that Night, promising to renew my Visit, (if it pleased God,) the next Day, when I found him still in the same Condition, as to his mind; but his

Bod

Body was much weakned by his continual Sweats, caused by the Agonies he lay under. I found Three or Four Divines with him who had been at Prayer, which they told me, had the same uneasie effect upon him, as when I Prayed with him the Night before. One of the Divines desired him to consider the Example of St. *Peter*, who had denied his Master with Oaths and Curses, and yet was received again into his Favour. To which he reply'd, (officiously against himself, as he had done all the Day before,) 'Tis true 'St. *Peter* did deny his Master, as I have 'done, but what then? his Master had 'Prayed for him that his Faith should 'not fail, and being willing that he should 'Repent, he look'd him into a Repentance, 'and assisted him by his Holy Spirit to per-'fect it; now if Christ would assist me to 'Repent, I should do so too, but he hath 'justly withdrawn his Intercessions from 'me: I have *so often Crucified him a fresh. 'and put him to open shame, so often grieved 'that Holy Spirit*, that God has taken it a-'way from me, and in the room thereof 'has left me the Spirit of Impenitence and

'Re-

'Reprobation, and given me a certain Ear-
'nest of a *fearfull Inheritance* in another Life.

He ſpake little more that Day, for a
deal of Company preſſing in, it became
troubleſome to him, and towards Night
orders were taken for the avoiding ſuch an
Inconvenience. There were four more Di-
vines in the Room beſides, at ſix a Clock
we all look'd one upon another, not know-
ing what courſe to take, no Text being
offered in his favour, but what he readily
turned another way: whilſt we were thus
Muſing, he cryed out in a vehement af-
fecting Paſſion, 'How long, oh Lord!
'ſhall thy Wrath burn for ever againſt me,
'ſhall thy Eternal Juſtice for ever exact
'upon a poor deſpicable Worm? What
'is my Value or Worth that thou ſhouldſt
'pour out full Vials of Wrath upon me?
'Oh that thou wouldſt let go thy Hand,
'for ever forget me, and let me fall in-
'to my firſt nothingneſs again; as my
'Righteouſneſs could have profited thee
'nothing; ſo my Impieties have done
'thee no hurt. therefore Annihilate me,
'and let me periſh to nothing; be
'not Angry with me that I thus Ex-

poſtulate

'postulate with thee; 'twill be but a 'little time, but thy Wrath will force the 'dreadfullest Blasphemies from me, except 'thou prevent them: Oh that thou wouldst 'take away my Beeing, and my Misery, 'neither of them can add to, or diminish 'from thy Happiness, therefore let them 'both cease, and let my Name be known 'no more; or if I must still be, and be 'Immortal, and thou wilt punish me, be-'cause I have Despised thee, let it suffice 'to be a Privation of thy Self, and let me 'pass my Eternity in a Dream, without 'ever being awakned by the Pangs of Tor-'ment, without ever being disturbed by 'the Gnawing of the *Worm that Dies not.* 'But Oh! What fruitless Desires are these, for 'I am expostulating with a God that has clo-'sed his Ears, and will not hear with a God 'that has for ever shut out my Prayer, and 'only protracts my Breath a little longer 'to be an Example unto others? O ye Rocks 'and Mountains, that ye would hide me 'from the presence of an Incensed God! 'But there's no flying from his pre-'sence, what he has begun he will finish 'he will extend his Wrath against me for

'ever. Here ſome Body knocked at the Door, and it proved to be a Penny-poſt-Man with a Letter to this Gentleman; which being told him, 'How (ſayes he) 'a Letter for me? A little longer, and 'I expect another ſort of a Meſſenger, I am '(added he) very quickly to give up my 'Accounts of every ſecret Action that I 'have done, and I have a mind to make 'an Experiment of ſomething of the ſame 'Nature, to ſee how I can bear it; and 'looking about the Room he eſpy'd me; 'pray Sir, ſaid he, do me the favour as to 'open and read this Letter, the Contents 'I know not, but I ſuſpect it to come 'from ſome of my Old Acquaintance, I deſired to be excuſed, alledging, that poſſibly there might be ſomething in it that might be improper to divulge. 'Nothing, 'nothing, reply'd he, can affect me now, 'I have no Honour, no Reputation, and 'what's yet worſe, no Heaven to loſe, by 'this or any other Act; therefore pray Sir 'oblige me, or I muſt trouble ſome Body 'elſe. Upon this I broke open the Letter, deſigning firſt take to a Curſory View of it, and then to proceed, or deſiſt, accor-

ding as I found the Contents, which upon perusal, I though not impertinent to the present Case, and therefore Read as follows.

Dearest Sir,

'UNderstanding you are fallen dange-
'rously ill, and that it had a Melan-
'choly Effect upon you, I could not con-
'sidering our stricter Friendship) but en-
'deavour at least the removal of those E-
'vils your Mind may lie under, which per-
'haps is an Office no less grateful, than
'making your Body sound and vigorous.
'Sickness and Death are the common Lot
'of Mankind, and to Repine and Grieve
'at the bearing of this Lot, is to Combat
'the Laws of Nature, and Fight against
'Impossibilities; what Wise Man Repines
'at the Heat in Summer, or Cold in Win-
'ter, or troubles himself, that the Sun e-
'ver goes out of our Hemisphere all the
'Night time? a common Evil that every
'Body bears ceases to be an Evil, because
'there's no one has a better Fortune to com-
'pare with it, and without comparison, no-
'thing can he said to be better or worse;
'thus also a Good made commmon Falls

'into indifferency from the ſame Reaſons
'But perhaps your Melancholy ſuggeſts
'unto you, that 'tis a diſmal thing to
'Launch out into an unknown Abyſs, to
'be you know not where, nor what. I
'Anſwer, I Dream ſometimes of Fright-
'full things, and the Idea's that I have of
'them, impreſs as afflicting Reſentment
'upon my Spirits, as if they were real, but
'when I awake all vaniſhes. Thus, if we
'will examine Death, and it's ſuppoſed
'Conſequences, by the Prejudices of a
'Melancholy and Diſtracted Brain, we may
'be Miſerable, proportionable to the height
'of our Folly; but if by our Reaſon we take
'a View of theſe formidable Monſters,
'they grow tame and familiar to us. I
'would demand of him that asks me, what
'Eſtate I ſhall be in after Death, What E-
'ſtate he was in before Life? Pain and
'Pleaſure will leave their Impreſſions upon
'a Humane Spirit; 'tis as natural as Wax
'to receive the Impreſſion of that Seal by
'which it is ſealed. Therefore if I was
'either Happy or Miſerable before I com-
'menced Humanity, I muſt ſtill retain
'ſome Impreſſion of it, but I now do not
'the

'ther, therefore shall do neither hereafter. I 'came out of a State of Nothingness, and 'shall return into the same again, as the 'flame of an extinguished Candle dissolves 'and loseth it self in the Circumambient 'Air, even so the Taper of Life vanishes 'into pure Æther, and is no more, when 'the Laws of the Union of the Soul and 'Body are violated and broken. Death 'it self is nothing; and after Death there's 'nothing; and why should *I* be afraid of 'nothing? Take Courage, Man, and ei-'ther Die like your self, Master of your 'Fate and Happiness, so long as it is to be 'kept; or Recover, and Live Worthy 'the Character of a Person that knows how 'either to Love or Die. So wishes

Your real Friend and Servant,

A. B,

I had no sooner read this Letter through, but he surpriz'd us all with repeated dismal Groans, as if his Soul had been struggling under the last Throws of Separation: We thought it not convenient to press for the Reason of it, considering that Humane Nature feels, or at least supposes an Ease

by complaining of the Evil it ſuffers, a
it happened according to our Expectation
for at length he broke out into theſe aff
cting *Imprecations*: 'Curſed be the D
'wherein *I* commenced ſuch a fatal Friend
'ſhip: Oh unhappy Time, when firſt
'imbib'd theſe Atheiſtical Principles! whe
'firſt *I* exchanged the Chriſtian Faith fo
'the Creed of *Spinoza* and the *Leviathan*
'When firſt *I* relinquiſh'd all *reveal'd Re*
'*ligion* for the *natural one*, and the *laſt* fo
'*none at all*. When caſting his Eye, upon m
he ſaid, 'I am not able to write an Anſwer t
'that Letter, though *I* earneſtly deſire ther
'ſhould be one, nor is it worth my whi
'to get an *Emanenſis* for that purpoſe, fo
'*I* ſuppoſe I ſhall have no occaſion to writ
'any more. *I* am alſo ſenſible that yo
'might be better able to anſwer ſuch
'Letter than *I*, and yet my preſent Ci
'cumſtances are ſuch (*I* being not only
'Party, but the diſmal ſubject matter
'ſelf) that what comes from me, may ma
'a deeper impreſſion upon the Spirit
'my Friend, than what comes from
'ſtrange Hand; therefore you will obli
'me, if you will only lend me your ha

'and let me dictate; which *I* freely offering, he ordered a Chair to be set on the other side of the Bed, thinking it convenient to be as secret and free from Noise and Diversion as possibly he could: And then he proceeded.

SIR.

'BEing not able to use my own, I have 'borrowed another Hand to answer yours, possibly I may subscribe my 'self. You say well, 'Tis a greatfuller Office to endeavour to remove the Evils of 'the Mind than of the Body. What you 'urge of the common Lot of Mankind, 'as Death and Sickness: I could wish it 'were my Case, but mine alas is a dis-, covery that I pay dearly for, *viz.* That 'Despair and Hell is the common lot of A-'theists. Now your Argument cannot 'reach my Case, unless you first prove 'that Atheism is as inevitable as Death & 'Sickness, and that therefore the effects of 'it are to be born patiently; unless a man 'will combat Necessity and fight against 'the Laws of Fate. Your way of argu-'ing is such as I have us'd my self former-

ly;

'ly; and I cannot but wonder now ho
'I could think it concluſive: Perhaps
'never indeed thought of that, but w
'pleaſed with it, becauſe I wiſhed it
'be true, and becauſe I ſaw it my inte
'reſt that it ſhould be ſo. If you pleaſe
'I'll juſt make a Reflection or two upo
'what you have writ, and then give yo
'my Sentiments of the whole Matter
'You ſay; That if we examine Death &
'its ſuppoſed Conſequences by our Rea
'ſon, theſe formidable Monſters grow
'tame and Familiar: If by our Reaſon
'you mean either the peculiar Creed o
'Atheiſts, or the common Reaſon of Huma
'Nature; I am ſure theſe Monſters wi
'be leſs tame and familiar the more yo
'think of them, for ſince no Reaſon di
'covers what an unexperienc'd death is, o
'the unknown change conſequent thereu
'pon how can we judge of things that w
'know not? Reaſon as long as you pleaſ
'upon things that you are ignorant of, an
'at laſt you will be as far from Truth an
'Satisfaction, if not farther, than whe
'you firſt began; like him that demanded
'a conſiderable Time to tell what God

'was

was; and when that was expired he demanded yet a greater; and being ask'd why he did so, he replyed, *the more he thought, the less he knew of him*, It might have been retorted on him, though the same History gives no account of it; why then did he petition for means of greater Ignorance and Confusion? Your Argument is extreme weak about a pre-existent and future state; *viz.* *I* retain no Impression of Happiness or Misery that *I* had in a pre-existent State, therefore shall retain none in a future State. How that's a consequence in any Rules of Logick *I* see not. Next, you would have me believe upon your bare word, That Death is nothing, and that after Death there's nothing. Pray how do you know either, having not yet tryed? there are a great many that say the contrary. *I* have only concerned my self as to the rationality of your Letter, that *I* might induce you to believe *I* am not melancholly, distracted, or prejudic'd in my Reason, and *I* would desire you to believe it, That what *I* am going to say may not have the less credit, because it comes from one under

'under my circumſtances;' Tis Truth, '
'whether you will believe me or no, y
'will at laſt find it to be ſo.

Here he groan'd, and deſired a little
termiſſion, being not only weary with r
peating ſo much, but at preſent deject
and confuſed with the unhappy Truth
he was about to tell his Friend, and
he reſted himſelf for about half an hour
when calling to me again, he deſired w
might proceed: Which we did as follow

'If I could force you to believe me,
'would; all I can do is to deal with yo
'as a reaſonable Creature, by opening my
'Breaſt to you, and then leaving you a
'your liberty to act as you pleaſe. Whilſt
'we are in Health and Buſineſs we may
'ſeem to act contrary to our Intentions,
'and plead for things we believe not; but
'when we come to dye the Vizard is taken
'off, and the Man appears as he is, open
'and plain. This is my Condtion; there-
'fore I can have neither Intereſt, nor any o-
'ther Motive in impoſing upon my Friends.

'Religion (I mean the Chriſtian) is no
'fictitious Impoſture; Heaven and Hell are
'real, and the immortality of the Soul is

'as

as certain as the existence of the Body; for a time we have officiously deluded and cheated one another of our Religion and Happiness, and God, who will not always be despised by his Creatures without taking notice of it, has chosen me out as an Example to you all, and as a Warning to the lazy indifferent Christian: But who, alas, can writ their own Tragedy without Tears, or copy out the Seal of their Damnation, without the extremity of Horrour? That there's a God I know, because I continually feel the effects of his Wrath: That there's a Hell, I am as certain, having received the earnest of mine Inheritance there, in my Breast, where my Tortures are infinitely short of any Expression: That there's a natural Conscience, which is not the effect of a prejudiced Education, I now feel with Horrour and Amazement, being continually upbraided by it, with the Registry of my Impieties, and a bringing of all my Sins fresh into my remembrance; why God has markt me out for an Example of his Wrath and Vengeance rather than you, or any of our Acquain-

tance

'tance, I presume is, because I am
'greatest Apostate, having been more
'ligiously Educated than any of you,
'therefore done greater despite to the
'rit of Grace, and been the greatest
'dal to Religion. Oh what a presu
'tuous, egregious piece of Folly is it
'Dust and Ashes to contend with th
'Creator, to question his Justice, his Po
'er, nay his very Beeing, when at
'same time without this infinite Wise G
'every such vile Wretch would imm
'diately fall into its Chaos again, he
'not able to exist one moment with
'him? What a vile ingratitude is it s
'riously to reflect upon the Christian
'ligion, when the Author of it dyed to
'concile such Reflectours to himself? A
'if after all that he has done and suffer
'to make such Fools happy, they will
'deny him, and despise the Benefits of
'Redemption, what can be expected,
'that this Intercessour become an a
'Judge, and consign his Enemies over
'the Reward of their Demerits? D
'mistake your self, 'tis not a light ma
'to question and contend with the God

'Na

'Nature, to abuſe Religion and deny the
'Author of it, and what is yet worſt of all,
'to apoſtatize and leave the way of Righ-
'teouſneſs, as I have done; behold, God
'hath met with me for it, after a long
'Forbearance of ſeveral Years in invete-
'rate Impiety and Profaneneſs: Let me
'intreat you by my Example, to leave off
'your Sins by Repentance, who knoweth
'but God may yet receive you, and by
'me preach ſuch a Lecture, as may ſtop
'you in your Courſe of Wickedneſs? I
'ſpeak not this out of any love to Vertue
'or hatred of Vice, for I am hardned and
'impenitently reprobate, only herein I
'imitate *Dives*, who was unwilling his
'Brethren ſhould come into the ſame place
'of Torment with him: Make what uſe you
'pleaſe of this, only remember, that if it
'does not reclaim you, it will double your
'Condemnation, and enhance your Guilt,
'poſſibly to be overtaken in this preſent
'World (as I am) with the Juſt Judgement
'of God; if not, be ſure you will be light
'on hereafter: Which is all, and I wiſh I
'could ſay enough, From *Yours*, &c.

As ſoon as he ſubcribed his Name and

the Letter was ſealed, he deſired a Port
might be called and ſent, for fear of
miſcarriage; which was done accordin
ly. And the Night being far worn, w
all took our leaves and left him, wiſhi
him good Reſt and a happier Conditio
the next day. To which he replyed, 'Ge
'tlemen, I thank you, but my Happine
'is at an end, and as for my Reſt to Nigh
'all the Eaſe I expect will be in wiſhin
'for the Day, as in the Day-time I wi
'for the Night; thus ſpending the litt
'remainder of my miſerable Moments
'in a fearful expectation of my Diſſolu
'on, and the diſmal Account I am t
'make upon it. But Gentlemen, a goo
'Night to you, and remember my Ex
'ample, to confirm you in that Religio
'I have diſowned, that ye may ſtand mo
'cautiouſly by my Fall, and ſecure the Hap
'pineſs I have forfeited.

The next day came ſeveral of hi
Friends out of the Country, having ha
an account of his Sickneſs and Diſtractio
When they came into the Room, one o
them applyed himſelf to him, telling hi
That he and ſeveral more of his Relatio
we

were come on purpose to Town to see him and were extreme sorry to find him in such a weak Condition as he appeared (for now he was almost nothing but Skin and Bones, the Agonies that he lay under doing the Office of the quickest Consumption. To which he Answered. 'I am oblidged, out 'of common Civility, to thank you all; 'but who are my Relations? Our Savi- 'our said, That such only as did the Will 'of his Heavenly Father were his Relati- 'ons: I may also properly say, That none 'but all such as do the Work of the Devil 'are my Relations; this little Tye of 'Flesh and Blood will be dissolv'd in a Mo- 'ment, but the Relation I have to the 'damned is permanent and lasting, the 'same Lot, the same Place of Torments, 'the same Exercises of Blasphemy, and the 'same Eternity of Horrour will be com- 'mon to us all; so that similitude of Tor- 'ments, Place and Duration will join us in 'a very strict Union. His Friends, who had only had some Report of a kind of Distraction, were surprized to hear him deliver himself in such Terms, and began to enqure of some of us what was the mat-

ter that he talked at such a rate; who re-
plyed, We could wish it were Frenzy o
Distraction, but we were affraid of
much sader Cause, *viz.* the Sense of Hel
and God's Wrath upon him, which wa
so violent as to drive him into Despair,
and the outmost Agonies and Horrour o
Mind, begging, if it might pleas
God, the case might be altered before his
Death, which they are sure could not be
far off, if he proceeded as he had begun.
He hearing them whisper, and imagin-
ing the Cause of it, called them all unto
him, and said; 'You may imagine my
'distracted or melancholy I wish I were
'either; but 'tis part of my Judgement
'that I am not; no, my Apprehension o
'Persons and Things is rather more vigo-
'rous and quick than it was when I was in
'perfect Health: And it is my Curse, be-
'cause I am thereby more sensible of my
'Unhappiness and the Condition I am
'fallen into. Would you be informed
'why I am become a *Skeleton* in three o
'four Dayes? Why, my Grief does con
'tinually extort some unhappy Expressi
'ons from me: Know then that I hav

sin

'sinned againſt the Holy Ghoſt, and done
'deſpite to the Spirit of Grace; that I
'have deſpiſed my Maker, and denied my
'Redeemer; that in ſhort I have apoſta-
'tized from the Chriſtian Religion, and
'joined my ſelf to the Atheiſt and Pro-
'phane, and continued this Courſe under
'many Convictions, till my iniquity was
'ripe for Vengeance, and the juſt Judge-
'ment of God overtook me, when my ſe-
'curity was the greateſt and the Checks of
'my Conſcience the leaſt. Since I deni-
'ed that Salvation that comes by Chriſt
'Jeſus there is no other Mediator or Inter-
'ceſſour for Sinners; if there be, who is he
'that can redeem my Soul from Hell, or
'give a Ranſom for my Life? No, no,
'the Scripture is certainly true, and that
'ſayes, *That if we ſin wilfully, after we*
'*have received the Knowledge of the Truth,*
'*there remaineth no more* Sacrifice *for* Sin,
'*but a fearful looking for of Judgement, and*
'*fiery Indignation, which ſhall conſume the*
'*Adverſary.* There remaineth no more
'Sacrifice for Sin, that's the Wound that
'pierces my Soul: Chriſt Jeſus was the
'only expiatory Sacrifice for Sinners that

'God would accept of; and I not accept-
'ing (I would say) and I despising this
'there now remains no other for me to ac-
'cept of, no other to make an Attonement
'and Satisfaction for me, *There's no other*
'*Name under Heaven given whereby we*
'*may be saved, but by the Name of Jesus*;
'and 'tis this *Jesus* that I have Reproached,
'Ridiculed, and abused, in his Members
'here; nor is this all, I have not been
'content to do this my self, but by my
'Example have induced others to do the
'same. Methinks your Breasts are all
'open to me, and in the midst of your Pity
'and Surprizals, you would bid me Hope,
'Believe, and Return and Supplicate that
'Mercy I have abused; that *Jesus* came
'to save Sinners, and to bring them to
'Repentance, with other things of this
'nature. I know that these are your
'thoughts, and by mentioning them I
'have saved you the labour: Alas, how
'fain would I Hope and Believe! Can a
'Man in Torments not desire to be freed
'from them? No assure your selves I
'would upon any terms, but the Displea-
'sure and Wrath of God, obstruct the

'Pow

'Power of Hoping and Believing; and
'though I would, I can do neither, nor
'do I know what ſome Divines mean,
'that ſay, He that deſires to Hope, Re-
'pent, and Believe, in ſome meaſure
'does it: I experience the contrary; a
'fruitleſs Wiſhing that comes not to Act,
'it is no more but a Conviction, which
'ſhall bring ſuch Perſons under greater
'Damnation. Would you have me to re-
'turn and Supplicate that Mercy I have
'Abuſed? Alas! how ſad is my Caſe,
'that have no other hopes but what de-
'pend upon Abuſed Mercy? But why ſaid
'I hopes? When I have no hopes at all,
'my hopes are fruſtrate, and my expecta-
'tions are cut off, and what remains be-
'hind? why, I am bid to Hope and Be-
'lieve; Oh what Satyr, what Mockery
'and Abuſe is this upon me, to find me in
'Miſery, and hid me be Happy, without
'affording me ſome power of being ſo! In-
'deed ſhould *Jeſus Chriſt* ſay ſo much to
'me, it would be ſome Comfort; but
'for you to do it, is the ſame thing, as to
'bid a Malefactoir ſhake off his Chains and
'Fetters, and aſſume his Liberty; or to

'call

'call upon the Dead to arise out of th
'Graves, and Challenge their Estates
'Honours again. How idle is it, to
'the Fire not to burn, when Fuel is
'ministrated; to command the Seas
'be Smooth and Calm in the midst
'Storms, such is my Case, and such
'the Comforts of my Friends: But I
'spent, and can complain no more; wou
'to God the Cause of my Complain
'would also cease; the Cause of my Co
'plaints! This renews my Grief, a
'summons up the little strength I ha
'left to complain again, like an exti
'guishing Flame that recollects at once
'its Alimentary Matter for one great Bla
'before it expires. 'Tis just so with m
'but whether am I going? As he said th
he fainted away, and lay in a fort
swound for a considerable time, but
the help of some *Spirits* we brought hi
to himself again, and as soon as he ope
ed his Eyes, he said, 'Oh cruel and u
'kind Friends, to awake me from a Drea
'in which I had a Cessation from my To
'tures, but now they return again, a
'Prey on my Soul like so many Furi

Th

This he ſpoke with ſo feeling and lively Concern, that not one of his Relations could refrain from Tears, none of them being able to ſpeak to him for a conſiderable time before; 'You weep, ſayes he, 'but your very Tears come too late; was 'I like another Perſon that goes out of 'the World, it would be one of my greateſt troubles to ſee you weep, or at leaſt, 'it would add much to my pains; for he 'muſt be unnatural and ſenſeles that could 'not be moved and troubled at the affliction of others, eſpecially his Friends and 'Relations; but the caſe is otherwiſe with 'me, my Cup is full and already runs over 'the Bitterneſs of my Soul is as great as 'poſſible it can be in this World, and 'my heart is full of Horrour and Anguiſh, 'and no Grief can add unto mine, being 'already ſo great, that 'tis uncapable of 'receiving any more. Perhaps this may 'ſeem a Paradox to you at firſt. but what 'think you of Time and Eternity? Can 'one add one hour to Eternity, which comprehends and ſwallows all Time? Can 'one add any thing to the Wrath of God, 'which includes the Fury of Devils and

Men,

'Men, this being derivative and depen-
'dent on that? And can any one add to
'my Grief and Tortures, who am *fallen*
'*into the Hands of the Living God*? No,
'no, reſerve your Tears for your Sins,
and caſt them not away ſo fruitleſly upon
'one that is neither the better nor worſe
'for them.

You may eaſily imagine what impreſſi-
ons ſuch Sayings as theſe made upon the
Spirits of his Friends, who were almoſt
overwhelmed with Grief and Amazement:
with Grief, at the lamentable State of their
Kinſman, and with Amazement at the
dreadful Judgement of God upon him. But
in the midſt of their Sorrows they had the
Prudence to think of the Reputation of
their Family, and to provide for as much
ſecrecy as they poſſibly could in ſuch a
Caſe; for the Rumour of a Man in Deſpair
beginning to ſpread, they conveyed him
by Night to other Lodgings; but he was
grown ſo very weak, that notwithſtand-
ing the Care of thoſe who conveyed him
in the Chair, it had like to have proved
fatal to him; for he fainted away ſeveral
times but they got him into his Chamber

and

and to Bed as soon as they could: After a little Rest he yet found so much strength as to expres himself thus: 'I am not con-'cerned to enquire whether you have 'brought me, or your Reasons for so do-'ing; it had been something if you had 'brought my Person hither without my 'Horrours and accusing Conscience, or if 'you had changed my unhappy state with 'my Lodgings; but my Torments are ra-'ther the greater than before, for I see that 'dismal hour is approaching and just at 'hand, when I shall bid you all a sad Fare-'well. The Doctors that had been with him in the beginning of his Sickness were again sent for, and they yet declared they could do nothing, so long as the disturbance of his Mind was the cause of his Weakness, only they ordered him some Cordial Julips, which they said might perhaps strengthen his Nature, so that he might live two or three days longer. My Business called me away for a day or two, and I came again upon *Thursday* Morning pretty early, the day of his Death. When I came into the Room I enquired of his Friends how he had spent his Time? Who had

had been with him? What Diſcourſe
Expreſſions had dropt from him? A
they told me in general, he had little Co
pany, and that his Expreſſions were mu
ſhorter than before, being now unable
ſpeak many words together; yet t
what he did ſpeak, ſeemed to have mo
Horrour and Deſpair in it than former
Afterwards I went to his Bed-ſide, a
ſaw *perfect Death* in his Face, mixt wi
ſuch Amazement and Anguiſh; that
was the ſaddeſt Spectacle I ever ſaw in
my Life-time. I askt him how he di
To which he replyed, *Damn'd and Loſt*
ever. I deſired him not to entertain ſu
a Thought; the Decrees of God were
cret, and God might puniſh him thus
this life, to make him fit for a better. Th
'are not (ſaid he) ſecret to me, but di
'vered for my greater Torment; and
'Puniſhment here is for an Example to
'thers, and for an Earneſt to me of
'own Damnation. Oh that there
'no God, or that this God could ceas
'be; for I am ſure he will never h
'Mercy upon me. Alas, ſaid *I*, there
contending with our Creator, there

forbear such words as may provoke him more. 'True (replyed he) there's no 'contending; *I* wish there were a possibi- 'lity of getting above God, that would be 'a Heaven to me. *I* intreated him not to entertain such Blasphemy, for .... Here he interrupted me, saying, 'Read we not in 'the *Revelations* of those that blasphem'd 'God because of their pains? *I* am now 'of that number. Oh how do *I* envy the 'happiness of *Cain* and *Judas*! But (reply'd *I*) you are yet alive, & do not feel the Torments of those that are actually in Hell. To which he answer'd, 'This is either 'true or false; if it be true, what are my 'expectations, and how heavy will my 'Torments be, if *I* yet feel not the uttermost? But *I* know that its false, and that '*I* now endure more than the Spirits of 'the Damn'd in Hell; for I have the very 'same Tortures upon my Spirit, as they 'have, besides the Torments I endure in 'my Body, I believe that at the day of 'Judgement the Torments of mind and 'Body will be both of them more 'intense: but as I am now, no Spirit in 'Hell endures what I do: How gladly

'would I change my condition for Hell
'And how earneſtly would I intreat of m
'angry Judge to ſend me thither, if I w
'not afraid that he would out of Venge
'ance deny me? Here he clos'd his Eyes
little, and began to talk idly and beſide
himſelf, every now and then *groaning a*
gnaſhing his Teeth; but when he open'
his Eyes and lookt about, he grew ſenſib
again, and felt for his own Pulſe, ſayin
'*How lazily my Minuts paſs on!* When w
'be the laſt Breath, the laſt Pulſe, th
'ſhall beat my Spirit out of this decay
'Manſion into thoſe deſir'd Regions
'Death and Hell? Oh! I find 'tis juſt at ham
'and what ſhall I now ſay? I'm now
'fraid again to die. Ah the forlorn Hop
'the deſtitute State of an *Atheiſt*, that h
'no God to go to, nothing to fly to
'Peace or Comfort! Here his ſpeech fai
him again; and we all believing him
be juſt a leaving the World went to Pr
er, which threw him into an Agony,
which, tho' he could not ſpeak perfect
he made what noiſe he could to hind
himſelf from hearing, and turned a
his Face that he might not ſee the Actio
whi

which we perceiving, we recommended him to the Mercy of God, and gave over. His Speech return'd not again for a conſiderable time, but he fixt his Ghaſtly Eyes upon us, and by the Air of his Countenance ſhew'd, that we had not a little diſoblig'd him: And as ſoon as he cou'd ſpeak, he ſaid, 'Tygers and Monſters, are 'ye alſo become Devils to Torment me, 'and give me a Proſpect of Heaven, to 'make my Hell the more intolerable? Alas, Sir, reply'd I, what intereſt can we have in making you miſerable? 'Tis our deſire of your recovery and reconciliation with God, that caſts us down at the Throne of Grace; if we muſt not ſeek aſſiſtance at the hand of God, where elſe ſhould we ſeek it? If God denyes, who elſe can give it? If he will not have Mercy, whether muſt we go for it? To which he reply'd, 'Ay that's the Wound, God is be-'come my Enemy, and there is none ſo 'ſtrong as he to deliver me out of his 'Hand; he conſigns me over to his Eter-'nal Wrath & Vengeance, & there is none 'that is able to Redeem me. Was there 'another God as Mighty as he, who would

'Patronize my Cauſe, or was I above, [illegible]
'independent of God, then I could Act a[illegible]
'Diſpoſe of my ſelf as I pleaſed, then wou[illegible]
'my Horrours ceaſe, and the Expectatio[illegible]
'and Deſigns of my Formidable Enem[illegible]
'be fruſtate; but this cannot be for I-[illegible]
Here his Voice fail'd him again, and h[illegible] began to ſtruggle and gaſp for a litt[illegible] Breath, which having recovered, with [illegible] Groan ſo Dreadful and Loud, as if it ha[illegible] not been Humane, he Cried out, '*Oh t[illegible]* '*inſufferable Pangs of Hell and Damnation*[illegible] And ſo he Died, Death ſettling the Viſa[illegible] of his Face in ſuch a Form, as if the Bo[illegible] dy, tho' Dead, was *ſenſible of the Extrem[illegible]* *ty of Torments*. How God diſpoſed of h[illegible] we know not; *Secret things belong to t[illegible]* *Lord*, to us Charity and Hope; y[illegible] not ſo much as to make this no Exam[illegible] to us, for ſuch inſtances are ſignalized [illegible] purpoſe to teach us Fear and Reveren[illegible] to Judge our ſelves, and uſe the utm[illegible] Diligence and Care to make our Call[illegible] and Election ſure.

FINIS.

THE SECOND

SPIRA:

Being a Fearful Example

Of *F. N.*

An Atheist.

WHO

Had Apostatized from the Christian Religion, and Died in Dispair at *Westminster, Decemb. 8th.* 1692. and was Burried in the *Abby.*

The Second Part.

Being a farther Account of his Sickness, Convictions, Discourses with Friends, and of his dreadful Expressions, *&c.*

As also, a Letter from a Libertine in the Countrey (a former Associate of Mr. *N's*) to the Author, upon the Report of Mr. *N's* Sickness and Behaviour.

By *H. L.* a Lay-Man, Mr. *N's* particular Acquaintance, and frequent Visitor of him in his Sickness.

EDINBURGH,
Printed by *George Mosman*, and are to be sold at his Shop in the *Parliament Close*, 1693

AN *Epistle Recommendatory* BY A Christian Friend, TO THE READER.

THE former part of this having met with such Reception in the World, and this being to compleat what is deficient therein, and serving to the same Purpose and Design, has encouraged the worthy Gentleman, the Author, to the publication of it, that those two great Evils of *Atheism* and *Debauchery* (which usually produce one another) may be more exposed in their native Deformity, so as it may attract the Love of all, which she always

ways does in the End, since her most inveterate Enemies commonly go out of the World with a *Vicisti Galilæe* in their Mouths, and those that are not charmed with her Beauty in time, but Swinishly give themselves over in their Lust (if they do not expire in that sinful *Lethargy*) do end their Lives in a *Delirium* of *Despair*, as we might instance in several others, besides this unfortunate Gentleman, were it not that it might make this Treatise swell beyond its designed bounds.

It hath been no less a common than a true Saying, *Corruptio optimi pessima*, the Corruption of that which is best becomes worst, for we find that none become more Vile and Profligate, than those who at first were seasoned with the Principles of *Piety*, but afterwards, through whatever Motive, *Apostatize* from them. And the case of none is so dangerous

as of those who have made *Apostacy* from the *Faith*: For as St. *Peter* says 2 *Pet.* 2. 21. *It had been better for them, not to have known the Way of Righteousness, than after they have known it, to turn from the* Holy *Commandement delivered unto them.* And in the preceeding Verse he says of them, *That their latter End is worse than their* Beginning. And that of St. *Paul* is much more Tremendious. *Heb.* 6. 4, 5, 6. *For it is impossible for those who were once enlightned, and have tasted of the* Heavenly Gift, *and were made Partakers of the* Holy Ghost, *and have tasted of the good* Word *of* God, *and the Powers of the* World *to come; If they shall fall away, to renew them again unto* Repentance: *Seing they Crucify to themselves the* Son *of* God *afresh, and put him to an open shame.* I do not mention this, as if I would have Men judge uncharitably of this

Un-

Unfortunate Gentleman; since
was once said of a Gentleman th
Died suddenly,

Betwixt the Stirrup and the Ground
Mercy was sought, and Mercy found

but only with a Design to deterr a
Persons from taking his Course
that they may prevent those To
menting, Despairing Thoughts
their Death, which this Gentlema
pined away under here, who equall
feared Life and Death, both bein
equally a Burthen to him; so that
it pleased God to have Mercy upo
him, yet it was to use that of the A
postle, *so as by fire*. And therefor
it highly concerns those that stand
to take care lest they fall, and to con
sider how they live here, since what
ever Sentiments they may please t
flatter themselves with, when
Health, yet when they come to

Sic

Sick, and Death Bed, 'tis Religion, and a good Conſcience alone that can buoy up their Spirits, and make them ſing a Song of *Requiem* to their departing Souls.

And ſince it is certain that this Gentleman was corrupted by *Evil Aſſociats*, how ſtrong an Engagement ſhould this lay upon all, to take heed what Company they betake themſelves too; *Wicked Company*, being no leſs Infectious to the *Soul*; than Perſons infected with the *Plague* are to the Body: And, Pray what Perſon in his Right Wits would ſhun the Society of all *Second Perſons*, and betake himſelf only to thoſe that had the *Plague Sores* running upon them? And, Is it any more reaſonable for One to hate the company of the *Religious*, and join himſelf wholly to that of *profane Atheiſtical Men*, who are no other than *Plagues*. in places where they Live, and

and are the principal Causes of
the *Judgements* that are inflicted
the World. There is no doubt to
made, but that it was through *Ev*
Company that some of the *Corinth*
ans arrived at that height of *Atheis*
as to deny the *Resurrection*, as ap
pears by the words of the Apostle.
Cor. 15. 33. *Be not deceived, Ev*
Communications corrupt good Man
ners. And the same Apostle doe
in several other Places forbid
to have any unnecessary conver
with Wicked Men. So that w
should have a special Care what Per
sons we keep Company with, sin
we may Read of several good Men i
Scripture, that by Companying wit
wicked Men, were infected wit
some of their *Vices*.

To conclude, The worthy Perso
the Compiler of this *Second part*
has added many Material Circum
stances, during the Gentleman

Sic

Sickneſs, that were omitted by the worthy Divine that publiſhed the *Firſt part*, that by this great Example, the Reader may be the more deterr'd from *Atheiſm* and *Irreligion*, and may be frightned from coming into Debaucht Company. *Debauchery* being ſo contrary to *Religion*, that a Man can never purſue it without ſome Remorſe, which embitters the *Debauchees* ſweet Morſels of pleaſure, till it hath driven him to that height of *Impiety*, as to lay aſide all Thoughts of God; for till then he can never be rid of the Tormenting Fears of being brought to account for his Flagitious Life. To ſay no more, That this Piece may have its effect to ſcare Men from *Atheiſm* and *Debauchery*, As it is the deſire of the Authors, ſo it ſhall be the earneſt Prayer of Thy Hearty well-wiſher.

Robert Jackſon

The SECOND SPIRA.

PART. II.

NOW before I proceed, I muſt deſire the Reader to conſider that what I ſhall deliver comes from the Hand only of a Gentleman, Acquaintance of his. I am no Profeſſor of Divinity, like thoſe Viſitants that have writ the Firſt Part of his Life; and, God forgive me, am none of the beſt Practiſers of what thoſe Precepts of Religion inſtruct: I have perhaps, been too looſe a Companion of the deceaſed Gentleman, to be able to ſpeak

in the Style of those learned Men; I confess however, for some little Justification of my self, not with any Vanity, I have often trembled at the Reprobate Life of that poor Gentleman; and the little Conversation I have had with him, has been continued more from the Respect I had for his Honourable Birth and Quality, and my Delight in his Wit and pleasant Humour, than any pleasure I took in his Atheism and Lewdness. 'Twas through this Conversation with my Friend that I had the often admission to discourse with him in his Sickness alone, at hours when the Divines were retired, being truly a more welcome Visitant of the Sick Gentleman's, I mean to his honourable Parents, as possibly somewhat the sobereſt of most of his Company-keepers, and therefore the more welcome Guest at this season. Hereupon I have sometimes argued with him in another sort of Style from the Divines, and humbly besought so much Patience from him, as to answer me a little more moderately and with less vehemence. Prethee, said I, dear *Frank*, sin

th

thy Agony and Deſpair has not ſo robb'd thee of thy Reaſon, but thou can'ſt hold a long Diſcourſe without any manner of Frenzy or *Delirium* throughout it, why art thou not able to Pray. Pray! replied he, with ſomething a grinning ſort of a look; To *whom ſhould I pray*? To God, replied I. For *what*, anſwered he, *to rid me out of one Hell, and take me into another; to pray for more Sulphur, more Devils, when there's enough, there already all gaping for my Reception amongſt them.* Oh, fie, ſaid I, ſtarting from his Bed-ſide at the fright of ſo hideous an Anſwer. No, pray to God for Mercy upon thy miſerable Soul: Pray to God to give thee the power of Repentance, that if poſſible a Beam of his Compaſſion may yet ſhine down upon thee. *How like a Fool thou talkeſt*, ſays he, *thou'dſt have me ſo impertinent to ask God for what he has not to give me. Mercy and Compaſſion to me! Why 'tis out of his Power.* His Power, ſaid I, Oh, for ſhame talk not ſo profanely! What can be out of an Almighty Power? *My Salvation*, anſwered he, *that's out of his Power, God cannot reconcile Contradictions; and my Sal-*

vation is one. What cannot be otherwi
than damned can't be saved, and that am I.
O Fie, said I, what shallow Sophistry
is this? And what feeble Argument
dost thou raise to shut up the Gates of
Mercy against thy self? Thou thinkest
thy Salvation impossible. *Think!* re-
plied he, interrupting me, I *know 'tis*
impossible, that's more than thinking, Well
suppose thy self in a desperate Condition
not that 'tis in the power of Man to know
the Depths of God, and so to bound
and stint his Mercy: Nevertheless, let
me intreat one Favour of thee for my
sake, if not for thy own, as to try only
to pray; if thou art not Master of Words
take a Godly Book, and read some holy
Prayer out of it, though thou think'st it
wholly ineffectual and labour loft, thou
know'st not what God may do for thee
even for but imploring that Mercy from
him which thou dost not even hope for.
Thou hast too many times in thy Life at-
tempted many things that thou knew'st
were in vain; and is it so hard to do one
thing at thy Death, even as vain & idle as
thou thinkest it, if only to pleasure and

tre

treating Friend. 'Alas, thou askeſt me 'what is utterly beyond my ſtrength to 'grant thee. The very repetition of a 'Prayer; nay, the liſtning to one pray-'ed for me is utterly out of my power. 'A Tempter too powerful ſtands by me 'to ſeal up both my Tongue and Ears 'from any ſuch bootleſs Endeavour. His 'Commiſſion from that God that has 'abandoned me, is too ſtrong for my 'poor weakneſs to reſiſt. I confeſs I have 'ſometimes heard ſomething of that 'kind from thoſe Divines thou ſaw'ſt 'with me juſt now; but ſo far was I 'from being able to join in any of their 'Petitions for me, that I have rather 'converted all their Prayers to Poiſon; 'have only taken a deeper impreſſion of 'approaching Hell from their Addreſſes 'to Heaven in my behalf. In fine, 'Friend, I have been a *Lucifer* upon 'Earth, and ſhall moſt certainly be a 'Maſter-Devil in Hell; All that I can 'find of difference in my Nature from 'thoſe damn'd Spirits is that I have 'not their ſpight, that only Spark of 'Goodneſs I have left, that I do not

'like

'like them, ſeek whom I may devour;
'but rather could wiſh that none of my
'wicked and Rebel Companions may
'ſhare my Torments. Though I plunge
'my ſelf, and am ſunk and ſwallowed in
'the Everlaſting Lake of Brimſtone;
'yet I have ſo much Charity for all the
'World beſide, that I could wiſh my
'Shipwraks might be their Sea-mark.
This Diſcourſe ſeem'd very dreadful to
me; yet as there was a Chain of Thought
and a kind of Connexion in it, as
much of Horror as it carried along with
it; nevertheleſs my Patience was able
to bear it out. But Company ſoon after
coming in, and thoſe more able Heaven-
ly Orators than my ſelf, being Religi-
ous Divines, if Oratory can have any
Power, as I much feared it never would;
nevertheleſs I deſiſted not from my often
Viſits: For it was not forty hours after
before I made him another Viſit, which
likwiſe happened at ſuch an Interval
from other Viſitants, that I had the best
part of an Hour's Converſation with him
alone. It fortuned in that Time that
the News of his Sickneſs, and the ma-
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ner of his Behaviour, notwithstanding the Endeavours of his Honourable Relations, as much as possible to conceal the Despair of this unfortunate Gentleman, as being a shame and Reproach to their Family, that *I* received a Letter from a young Gentleman, an intimate and Croney of my Friends who not to trouble the Repose of a sick Man, had not thought to write to him, and therefore had scribled to me: but God knows such a piece of Stuff as Goodness would be ashamed of, and indeed only fit for the Pen of a Reprobate, as really one of the vilest Rake-hells that kept him Company, and too deeply tainted with the Atheistical Leven. This Letter, though in a manner wholly relating to my sick Friend; yet the Contents being so lewd and shameful, I designed not to mention it to him, or much less to read it to him. But coming to discourse on the old Theme, and advising him with all the best Language and Rhetorick I could use to shake off his violent Despair, and endeavour to look up to the unexhaustible Fountain of Mercy, and, if possible

apply

apply himself to the Eternal Throne of Grace: And being answered with such outragious Expressions of an immoveable Despair, at last I did not think it worth my while to conceal the Letter, or any part of the Contents, as too vile for his perusal or hearing; as concluding that as no Goodness could hope to merit him, so no Badness, I thought would hurt him; and therefore I told him how I had received a Letter from such a Person his old Associate, relating chiefly to himself, which I had thought one while not to have told him of. 'Oh, fie, replyed he, 'let me hear it by all means. 'I warrant it, if it comes from that 'that lewd Rogu's Hand, it has certainly 'Wickedness enough in it. Ay, too much Answer'd I; and therefore I resolved not to read it to you. *Oh, no!* cried he 'the wickeder so much the fitter to 'my Entertainment. Nay, then if you take delight in it, I am resolved------ 'you will not let me hear it (answered he interrupting me) 'No, Sir, let there 'be no excuse; I that converse with 'Fiends and Furies; every restless

'Though

'Thought that keeps me waking, have 'all the Legion in me that ever entered 'the Swine, and am galloping headlong 'into the Deep of Dammation as fast as 'they, may certainly be truſted with the 'Bug-bear Scribble of ſuch a puny Imp 'without much danger of hurt; and 'therefore, prethee, read it. The fright-ful Reaſons he gave to invite me to read it, though none of the pleaſingeſt had however that influence upon me that I could not deny him; and thereupon I produced the Letter, and read as follows.

LETTER.

Honeſt *Jack.*

AMongſt all our Country-delights of Hum in Black Jacks, *and ſound Fleſh in* Lindſey-woolſey, *we have one mortifying piece of News from your wicked* London-*Air of Pox and Stum, which is that poor* Frank *is upon his 'Departure, a the Jeſter ſaid by Unction, his Boots I underſtand are ready for Liquoring. Nay, what is the greateſt piece of our Wonderment, that*

loud

loud mouthed Gossip Fame tells such hide
Stories of him: (but, damn her, she
Jilt, and I hope every honest Whore-Ma
has more Grace than to believe her) A
what are these Stories, thinkest thou? S
ries indeed! But Dreams and Fantoms
Heaven and Hell, Bug-bears and Hob
blins That Maggote, or as the Cant
have it, Worm, called Conscience, has
disturbed the poor Rogues sleep, as has m
him talk idly. Well, 'twas never a g
World since those only Devils in black,
Pulpit-Porcupines, first pricked the Ten
fingers and soft heads of Fools. Now, J
but that thou art a white-livered Milk-s
and even just another, Puny thy self, else
would beg of thee to give the poor thing
gentle vomit, and ease his Stomach of
crooked Pins and other Church-Witcher
that has made him thus crapt sick. But th
we are pretty well satisfied the Fault lies
some Defects through his Distemper,
Circulation of his Intellects may possibly
obstructed, or some such Impediment, th
has erazed his little Wits; otherwise
should utterly renounce him, as a Rebel
the Society, and a downright Renegade

whole Fraternity. Well but the poor Gentleman has seen Visions. A Dance of Fairies, belike, have tripp'd it round him, till the poor Sir Credulous is so tarantuladed with that cursed Lunacy, Faith, in the name of Nonsense, that he was not satisfied in laying down his Gout and Poxes in six foot Dirt, and mouldering into Loom and Rubbish after the common and laudable Custom of Mortality; but, forsooth, he must be mounting the high Ropes, raves of Aery Castles, and upper World above the Moon, and Dark houses and Black Lakes beneath it; talks of Eternity and Immortality, Rewards and Punishments, and the reft of the Poeticall Jargon, the Fiction of Knaves and Terrour of Fools. The poor Don John utterly degenerating from the Glory and Courage of his Predeceſſours at the ſight of half a dozen fooliſh Imps, a Trap-door, and a flaſh of burnt Brimſtone, dares not ſtand the ſinking but two Fathom underground; but the chicken hearted Craven muſt ſhrink and cackle. Alas, poor Pigmey, he is reſolved to play the downright Newgate-Bird, turn Recreant; and peaches in the name of Vengeance, talks of Sins and Tranſgreſſions, and a great deal of other Im-

pertinence. Well, if he goes on at this ma-
rate, continues obstinate, and dies in all th
Darkness and wilful Ignorance: All we ca
do, is to treat his memory with a Ballad inste
of an Elegy, and have his Un-converte
sung to a doleful Ditty in Sternhold's *De-*
grel.

Here I stopp'd, the remainder of th
Letter being private Business; and du
ring the reading of it I observed a ver
attentive Hearing in my sick Auditor; and
after I had finish'd, he burst out into
very deep sigh, and thus express'd him
self. *Lord, what Delight, what Pleasure*
can an Infinite Beeing take in making so ma-
ny thousands and Millions of Souls, for n
other end but to be eternally damn'd! Three
parts of Four *of Mankind know not the true*
God; and though beaten with fewer stripes,
yet an Eternity of Punishment is their Portion.
Of the other Fourth *of Mankind; 3 parts,*
tho' Conscious of Truth, *and not ignorant of*
a Deity; *yet through a thousand* Temptations
that make them stray from the prescribed path
that lead to the Profession of Truth, *and con-*
sequently to the Possession of Bliss; by not

ing up to the Knowledge they have received, slip out of the World unreconciled to their great Creator, and fall into the Abyss where the Fire never goes out, nor the Torments end. But if there be any hotter place in Hell than other, that is reserved only for me, and such hardned Monsters as this incarnate Brother Devil, the Penman of that Atheistical Impudence. Well, and am not I alone enough to employ the whole Furies and Scorpions of Damnation, to find Work enough for all the Scourges and Rods of Vengeance, Yes, 'tis enough, and I, though I fear 'twill be but labour lost, however I'll try if Reason can have any Power; and therefore I will answer this Rebels Letter.

Hereupon he desired me to write for him, and dictated as follows.

LETTER.

SIR,

'YOur Friend *Jack* did me the Favour 'of communicating your lewd Scrib- 'ble to me, at which I was not so alto- 'gether surprized, at the Subject deserv- 'ed, because I read no other than my own

'Style in it. The same Father of Lyes
'has found that hopeful Son of me, that
'that high sort of Modish Wit, has been
'no stranger to me. However in all your
'high Drollery and Laughter, I could hear-
'tily wish that your Eyes were as open
'as mine to believe that Deity which I
'now feel. The Day will come, as merri-
'ly as you troll it off now, when that
'Eternity and Immortality you are
'pleased to ridicule, will look you in the
'Face with an Aspect so terrible, that
'you'l tremble then as much as you smile
'now. The Maggot-Conscience, as you
'stile it, as strong a Constitution as you
'fancy yours, will one day be as trouble-
'some a Visitant as I now find it, and
'gnaw that heart that holds so tough.
'Believe me, Brother *Don John*, you will
'find more terrible Imps, more substan-
'tial Brimstone, and a deeper Trap-door
'then your two Fathom Fall under-ground
'when perhaps, the Libertine-Heroe will
'be as much dastarded, as he is now too
'hardy. 'Tis perhaps labour lost to write
'this to you; however 'tis my good will
'I have writ once before to much fuel
another

'another Reprobate as your self; and 'should be pleased that both of my Let-'ters may have these good Effects. that 'both of you may find out Truth, and 'the God of Truth, before they find out 'you. That you may learn Witt from 'my Folly, and see my Rock before you 'split upon it as I have done; and have 'those longer Sands in your Glass, as 'may give you time to lay hold of that 'Mercy which I have lost: Which is all 'from

Dec. 6. 1692. *Your dying Friend, but living Counsellor.*

F. N.

I promised to take care to send his Letter as desired; and resolving to have some little discourse more upon the old Subject, I replied to his Letter in this manner: Lord, Sir, how can you give Advice, and yet take none! How can you believe this Gentleman you write thus to, to be an equal Sinner with your self, and advise him to recover Mercy from Heaven, and yet utterly despair of

doing that your ſelf, or at leaſt trying and endeavouring for it, which you can counſel him to ſeek and labour for. Your Crimes are equal, you confeſs; and are the Gates of Mercy barred more againſt you than him? Is God partial, or are you ſo, in this unnatural Deſpair? Beſides, pray take your whole Life together, and conſider what ſins you have committed *Murder* and *Adultery*? *David* did both, and yet he lived to Repent, and be a Man after God's own Heart. Have you denied God? *Peter* did as much, and yet he was a Diſciple of Chriſt, and a Pillar of the Church. 'Oh! fie, ſays 'he, interrupting me. What weak Ar-'guments do you bring? Are their Hu-'mane Frailties, and their Slips of Weak-'neſs to be compared with my Habit 'and Roots of Impiety. One that wept 'in Sackcloth and Aſhes, and the other 'at the 3d Cock-Crowing waked to Re-'pentance. And is my Life and Soul of 'Wickedneſs, my Body of Death, any 'manner of compariſon or parallel to 'their Caſes. And as for theſe wicked 'Creatures that I have written to,

though

'though their Sins possibly were as great
'as mine, so possibly their Warning may
'be earlier to Repent 'm. There may
'be an Alarming Hour, when the great-
'est *Lethargy* may be awakened, but the
'Patient must be in better strength than
'I am, to recover. A long Sin requires
'a long Mercy to bring to Penitence
'and Amendment; But I am Seiz'd, Ar-
'rested, and Condemn'd, at my last Hour
'of Life, abandon'd by Heaven at my
'latest Gasp, and justly thrown down
'like a second *Lucifer*, without possibili-
'ty of a Reprive or Redemption.

Mercy upon me (replied I) interrupting him with something more Earnest and Vehemence, than I had hitherto used) that a Person of your Parts and Knowledge should so egregiously contradict all Sense and Reason, for Arguments and Daggers against your own Heart, when you can thus make comparisons between fall'n Man, and fall'n Lucifer; one that fell Head-long into Hell, without a possibility of Mediation and Attonement, the other that had a Saviour died to Redeem him; a Saviour that at what time

time ſoever a Sinner leaves his Wickedneſs and Repents, He has promiſed to hear him, and take him into Mercy. Beſides, Pray anſwer me ſeriouſly to one Queſtion. You deſpair of all Mercy, becauſe you ſay, *The Grace of God is more than you can ever expect.* Pray then, as you have all along led ſo wicked a Life that you lately believed there was no God. Is it not ſome Beam of God's Grace beſtowed upon you in your Sickneſs, as to be ſo far converted, as to believe and be ſenſible both of a Heaven and Hell, a future Life, and a Reward of Puniſhment?

'And this you called God's Grace, 'replied he, Oh Ridiculous? *No Sir*, This 'laſt Converſion, as you vainly call it, is 'ſo far from his Grace or Favour to me, 'that 'tis only my Plague and Torment. 'My Eyes are only open'd to ſee my 'own Confuſion, and aggravate my 'Damnation. Here I beſought him once more to hear me, deſiring him to conſider and think why this opening of his Eyes muſt be given him for his Confuſion. For, continued I, How do you know

know but this enlightning of your Soul in the Knowledge and Belief of a Deity? Is not God's peculiar Grace in order to give you the means to recover your own Salvation. And as you are ſenſible that Man has his free Will to make his own choice: So God of his free preliminary Grace has thus far lead you towards the means of your return to him, and leaves the reſt behind to be your own Work and Seeking.

And hereupon the buſy Devourer that makes it his conſtant Buſineſs to prey upon Mankind, and is alway ready with his Temptations and Snares to lead miſguided Sinners into inevitable Deſtruction, being conſcious of the danger of looſing a long *Proſelyte* of his, he once thought ſo ſeemingly his own, undoubtedly as his laſt Stratagem to obſtruct your Redemption, and ſeal you his own for ever, ſuggeſts and inſinuates all theſe Horrours and Deſpairs into your Head for no other end but your Eternal Loſs. And conſequently all theſe ſeeming ſtrenuous Arguments againſt your ſelf, are not your own Reaſons but his Fallacies

and

and Deluſions. Here I muſt ſay, I thought
ſeem'd a little ſtagger'd, becauſe he ſtood mu
a little ſpace, and made me not that haſty Anſw
as uſual: But that falſe ſuppoſition was ſoon co
vinced; when looking ſtedfaſtly in my Face, h
thus replied, 'Dear Friend, ſaid he, my inwar
'Torments are not ſo great, though I have all He
'within me, but I am ſtill ſenſible of intende
'Obligations. All this Diſcourſe I know thou haſt
'well meant, but to refuſe all thy vain Rhetorick,
'and when I have ſo done, to beſeech thee for Cha
'rity ſake not to add to my Hell, and play thy ſel
'my Tormentor (for all diſcourſe of Heaven i
'ſuch to me) I do once for all aſſure thee, that were
'this Knowledge of God any Grace to me, I ſhould
'then be in a condition to combat that Devourer
'thou ſpeakeſt of, for God's Mercy never came by
'halves. If one beam of it ſhined upon me, it would
'be only a Morning peep to a brighter day that
'followed it; No! No! my Caſe is none of that: The
'Light I receive is but a beam of his Juſtice: What
'I ſee either of God or Heaven is only to ſhew me
'I have loſt 'em both, I ſee but as *Dives* did, with
'the impaſſable Gulph between me, and in that
'Gulph I muſt be ſwallowed; and ſo prethee *Jack*
'talk no more of this Subject: Do thou ſeek Hea
'ven & find it, but let me alone to looſe it for ever.

If I had any mind to have replied, I had been interrupted by ſome Relations who came to viſit him; one of which inquiring of his Health, he very ſullenly made this Anſwer, *As to my Health I am worſe than I ſhall be very ſpeedily; for now Soul and Body are both in Hell, but in ſome few days one of 'em will be releaſed, and ſleep quietly in the Grave till Dooms Day.* FINIS.

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